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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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Three holy gifts be likewise given by thee,
To Christ, even such as acceptable be:
For
myrrha,
tears;
For frankincense
meet
Submissive
prayers;
for pure gold
a pure
heart.

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. V. JANUARY, 1890. NO. 1

GREAT cause for thanksgiving at the opening of 1890:

I. The 296 missionaries representing our Woman's Boards, besides many co-operating missionary wives not included in this count.

II. Not one of all our force was removed by death in the whole of last year (so far as latest mails inform us) save that one, cut off before she had entered upon her expected labors.

III. Revival blessings have warmed their hearts at Chieng Mai, in the Laos (18 girls received into the church during one term), and almost all our stations in Japan have shared in a refreshing from on High (1,000 added to our own churches).

IV. There is just as imperative and wearying and glorious work before us this year as last, and all God's promises hold just as sure.

WHILE the past has not been a year of general revivals among the missions they have not been wanting in places. Among others may be noticed that in Jamaica, among the Moravians; in the Rohilcund district, India, among the Methodists; almost constant revival in the Telugu Mission (Baptist), 1,000 having been added to the churches of the Ongole district in the first quarter of 1889; among several denominations in Japan, notably the Congregational Churches, which received 2,000 members; and a revival far above tide-water mark in a single city of Asia Minor, and which has not yet spent its force.

THE first converts at Yeung Kong, South China (that district of the Thom-sons), were baptized October 6, 1889, five persons out of twenty candidates. Mr. Wellington White, who has lately visited the place, says, "The gospel has made a strong impression throughout that whole section." Remember that in November, 1888, divine service was held for the first time in all that region. Our readers will like to turn back to Mrs. Thomson's letters of March and August last and join her and the Doctor in giving praise to God for these first fruits. May He triumph wondrously in that city of Yeung Kong!

A FACT for the societies which are supporting day schools: Dr. Hunter Corbett returned to Chefoo, North China, the last week in October, 1889, after a tour which included eight stations, where he had admitted 52 persons to the Church, making 94 in six months. Among those baptized at one place were two widows, 84 and 77 years old, both of whom received their first interest in Christ through their little grandchildren attending the Christian school.

DR. and MRS. MITCHELL left Seoul, Korea, November 4, on their way to Peking, and expected to reach Chefoo in time for the annual meeting of the Shantung Mission, November 16. We quote from Dr. Mitchell's letters from Japan: (Is there one who doesn't know that Dr. Mitchell is a Secretary of the Board of Foreign Missions?)

"I was thoroughly satisfied with the arrangements attending the union of Bancho School and Graham Seminary. The location is the best in the city (Tokyo) for the purpose in view, the building up of a large school of girls from well-to-do families, including some of the very highest, a school which shall in great measure pay its own way. * * * The sight of such a *congregation* to preach to and of such a *family* to train and such a troop of *pupils* gathering daily to themselves the means of future Christian power would make you bless God.

"The Japanese young ladies are a great deal too dignified and sedate and physically inert for their good. They need a good shaking up.

"We have never yet half known what a treasure the Church possesses in all this group of lady missionaries in Tokyo and—I speak advisedly—in Japan at large. You may be thankful that you can work to help them."

THE Doctor was surprised to see how successfully Mrs. True pushed forward the workmen on the new Bancho building. The school already occupies it.

THERE is a sort of Ruth and Naomi

pair up in Takata. The "Naomi" is an old Bible-woman of many years' service in Tokyo. "Ruth" is young Hirose San, an ardent Christian, who couldn't be content to spend all her time studying in Bancho School, but, following the example of her young American teachers, branched out to an untouched field in Takata, 250 miles from Tokyo. The Japanese pair visit the women together in the afternoons, "Ruth" studying in the mornings, and they propose to open evangelistic work in a city five miles away.

A JAPANESE student was at the McCormick Theological Seminary last winter, through the benevolence of a woman of the province of Iyo, Japan. She is a widow who acquired some property by managing a news-shop and, after becoming a Christian, helped liberally to spread the Gospel in her own land, made generous gifts to our Osaka girls' school, and took a course of Bible instruction in order to give herself more fully to service for the Lord.

THE gospel story has been lately written in verse by a Siamese Christian of Bangkok, a style which is very taking with the people.

THERE are ten millions of people in Thibet, which is yet closed to both travelers and missionaries.

THE Church Missionary Society (Eng.) sent Dr. Fanny Butler to open a dispensary in Kashmir on the borders of Thibet last year.

THE General Synod of the Moravian Church has passed the following short but courageous resolution: "In spite of the very small apparent results of our Mission in Kashmir, Synod cheerfully commits itself to the continuance of this work in faith."

A MAN getting out stones from a quarry for the new church in Sangli, South India, was asked if he knew where to carry the stone. "Every one in ten towns knows where your new church is to be," he answered; "the whole world knows."

THE Pundita Ramabai has six house pupils and twelve day pupils in her school at Bombay.

FIFTY slave children who had been shipped to Arabia and were rescued by a man-of-war some time ago and placed in the Keith-Falconer Mission turn out to be Gallas, of the same good stuff as the martyr boys at Uganda. Some of the Galla people are Mohammedans, but most are idolaters. Would that these children might become fifty Moodys to their African race.

AFTER three years' absence in the heart of Africa, Mr. Stanley has emerged at Zanzibar; but Emin Bey seems likely to lose his life through the very means used to save it.

REV. J. G. TOUZEAU AND WIFE have opened a new station in Colombia, at Medillon.

FOR nine years the post of Minister of Public Worship and Instruction in Germany has been held by Count Andrew Bernstorff, whose father was many years Ambassador to England. In that country the Count was converted in his boyhood, and has ever since stood with the standard-bearers of Christian truth wherever he has for the time been living. In our own city of Washington he so defended the Lord's Day that our German press attacked him. In Dresden he established Sunday-schools. He is president of the German branch of the Evangelical Alliance and of the Y. M. C. A. of Berlin.

WE are favored in receiving the second of our Island papers from the pen of one of the few survivors of those who broke ground for the Micronesian Mission. When Mrs. Sturges went to the Carolines, in 1852, there was not a book in all that island world, and that same year the officers and crew of a vessel were murdered at one of the islands. There were 1,000 persons who could read on Ponapè (*Po-nah-pày*) after 15 years, and 163 church members, although not one was admitted to the Church for eight years after their arrival.

Mr. and Mrs. Sturges lived in that corner of the earth, a year from market and the postoffice, for more than 30 years.

WILL those who take so much pains to send us lists of subscribers please do one thing more, viz: date their letters from the town where they live and sign their names? This will enable us to send a receipt to the sender.

HAVE you seen any calendar more attractive in style, in more perfect taste, than this Missionary Calendar of Prayer for 1890? Send to headquarters of your Board. 40 cents.

THAT is a good plan of our English sisters to hold a united prayer-meeting during the week of prayer for the outpouring of God's Holy Spirit on woman's work in the foreign field. The appointment is London, Exeter (Lower) Hall, January 10, 1890, 3 P. M.

ANOTHER new year is just beginning, and as we cheerfully face the future let us dwell for a moment on the past, that we may not forget the blessings it has brought or lose the lessons it should teach, for there are both lights and shadows in the picture which will attract our attention as we make a rapid survey of our mission fields.

First, look at Brazil. The revolution which has so suddenly swept over the Empire, will, if permanent, result in good to missions, as the Princess Isabella, heiress to the throne of Dom Pedro, is known to be under the influence of the Jesuits, an influence as hostile to the progress of a pure and simple Gospel as Buddhism itself. When the college for the training of Christian workers is organized at San Paulo a new impetus will be given, and we shall hope for still larger results than have been possible under the present system.

Over Colombia a heavy cloud of sorrow rests, pierced, however, with rays of Divine mercy, for the dreaded yellow fever has not spread into the missionary families which were so fearfully exposed. Disappointment in regard to the delayed opening of the Boys' School at Bogota is intense, for at present there is no opportunity for training the much-needed Colombian helpers. At Baranquilla, the little Church so recently formed has outgrown its quarters (in a schoolroom) and is asking anxiously for a suitable building in which to hold regular services.

The most hopeful sign of progress during the year in Chili has been the securing for all Protestant missions of a charter from the government, which permits freedom of instruction in our schools and "the propagating of the worship of our belief," and also provides that the missions may acquire and hold lands and buildings necessary for the furtherance of their work. This legal recognition is believed to be a long step in the direction of the evangelization of Chili and should be taken advantage of without delay. The Evangelical Union has recently issued an appeal to all Christians to join with them in earnest prayer for Chili. Their desire is for the immediate occupation of the entire field and a mighty outpouring of the Holy Spirit.

In Mexico and Guatemala the conditions are similar to those in South America, but signs of progress are seen in the building of a new church at Guatemala City and enlarging of the Girls' School in the City of Mexico. We have only thirty schools in our Mexican mission — would that they were double in number! For from these schools come the useful teachers who help to fight the battle against the superstitions and errors of the Romish Church.

If we follow the setting sun and look upon Japan our faces brighten and our hearts grow glad as we realize all that has been accomplished there. Japan, awakened from the spiritual lethargy of ages and pulsing with new life under the recently-granted Constitution, offers a field for successful mission work such as the world has rarely seen. Christianity in Japan is of the primitive type. Young converts are not ashamed of the stand they have taken and are as ready to pray as to talk to each other. They are also active in Christian effort. One young man, an artisan, when he has occasion to leave his shop, hangs upon the outer door the delightful little notice, "I have to go out. I am a Christian. If you like you may go in and read my good book."

The new Constitution which was promulgated on February 11, 1889, amid universal rejoicing, is not without direct influence upon our work; for, besides general advance in political freedom through a representative government, there is one article which promises religious liberty to all and which will have a favorable effect upon the common people. The cry is now heard constantly for missionaries to be sent to remote villages, that they may share the advantages of the larger towns. Another bright sign of promise here is the energetic work which the Young Men's Christian Association has begun under Mr. L. D. Wishard, whose efforts have already been wonderfully blessed.

Korea, no longer a hermit nation, has given admittance to the messengers of the cross, and even when direct religious teaching was forbidden by the government, medical missionaries were able to effect much good by disarming suspicion and winning confidence, while the example of Christian lives and Christian homes has not been lost upon the observant Koreans. The Rev H. G. Underwood writes that he thinks Korea will advance more rapidly than Japan.

In China our missionaries in the Shan-

tung province have been able to give an object lesson in Christian charity which will not soon be forgotten by the famine-stricken sufferers to whom they ministered. The Chinese government, while spending six million dollars on the ceremonies connected with the coronation of the young Emperor, did but little for the poor peasants whom drought and flood had robbed of a fair harvest for six consecutive years. It was left to our missionaries to save thousands of lives by wisely distributing the relief sent from Europe and America.

Progress has been affected by the "Chinese Exclusion Bill" in the Province of Canton, from which most of the Chinese emigrants come; but, in spite of this drawback, the Canton Mission has not been standing still. We can report evangelistic tours into the interior and the planting of new out-stations; the Hospital at Canton has reached more patients than ever and the College is prosperous, though lacking suitable accommodations. The Hospital at Peking is also increasingly useful, and in the Central Mission most satisfactory work is being accomplished in the schools.

In Siam and Laos our small force of thirty-one workers is "holding the fort" with some difficulty, owing to the ill health of the older missionaries and want of knowledge of the language on the part of those recently appointed. Yet the people are receptive in a marked degree and the favorable view which the government takes of our educational and medical work renders the prospect more cheering.

In India the "highways are being prepared" and the foundations of future work laid by the Christian education of boys and girls and the proclamation of the gospel message in villages remote from mission stations. The strict observance of caste still remains an obstacle so great to the spread of Christianity that sometimes our bravest workers lose heart as they face this terrible bondage.

Our African mission has suffered a severe loss by the death of Rev. C. DeHeer, of Benita, who for thirty years has been so faithful to the duties of this difficult field and who was graciously permitted to see a glorious outpouring of the Divine Spirit before ill health forced him to take what proved to be final leave of his beloved flock.

In Syria, the work of our mission has been interfered with by arbitrary edicts of the Turkish government, and much patience has to be exercised before permission can be gained to re-open schools which have been closed by the authorities. Another great trial has been the censorship of the press at the custom house, which resulted in the exclusion of many useful, even necessary, books. But we must remember with joy that the imperial government has sanctioned thirty-two different editions of the Arabic Bible, which are widely circulated. The recent remarkable revival at Aintab, where over a thousand persons have been converted since June, teaches us an impressive lesson of faith in the power of the Gospel.

In Persia, work goes on steadily, and the past summer has seen many missionaries returning to their stations after well-earned furloughs and the going forth of fresh recruits, full of enthusiasm and zeal. As in other lands, the most encouraging work is in the schools and hospitals, those agencies of the Church whose influence for good is never failing. It gives one a thrill of joy to realize that Henry Martyn's translation of the New Testament is still in use in Persia.

Pastor Monod said, at the Mildmay Conference, "Our work is practically that small portion of God's eternal work and will, which is allotted to us in our little corner of space and our short minute of time." As we dwell on these true, wise words, let us ask ourselves whether we are doing that share which falls to us and whether we are doing it in the right spirit. Only ten years of this century remain, and on the way in which we improve this passing opportunity depends in a large degree the progress of the world in Christian life and thought for many years to come.

Think of the possibilities of the future as Dr. Pierson shows them in this grand word picture: "Never was the whole field of missions so inviting or the harvest so promising. Never was the Church of Christ furnished with facilities so ample and abundant for the speedy and successful accomplishment of her work. The next decade of years will witness not only evolutions, but revolutions that even now seem incredible within so short a time. The Church of Christ must push all the forces to the front and lay a molding hand on the plastic material of social life. The anointed tongue and consecrated pen, the printed page and the loving epistle, the church and the school, the Christian family and the Christian home, must unite their witness to the power of the Gospel, in the eyes and ears of every creature."

Julia B. Schauffler.

I USED to laugh at a funny little story about a choir. The soprano struck in loud and clear :

Oh, for a man—

And the alto echoed softly :

Oh, for a man—

The tenor sounded out a clarion blast :

Oh, for a man—

And the bass, with deep and strong insistence, repeated :

Oh, for a man—

And then they all together, with combined and redoubled force—stops out, voices up—filled the church and everybody's ears with the appeal :

Oh, for a man !

till the congregation was profoundly impressed with the immediate and transcendent importance of the quest. That choir might have stopped right there without adding another syllable to change the meaning, or gone on repeating just that till now, for they never made a stronger point in their lives if they represented the Church in its greatest need and in behalf of foreign missions. When, in any station, was ever a more appropriate anthem and one that goes on singing itself without a stop, suited specially to all times and seasons—summer and winter, Thanksgiving, Christmas, New Year's, and Fourth of July !

I recall the cynic philosopher with his candle in midday jostling the city crowds, and when they asked what he wanted he said he was looking for a man. We have got his candle now and are in his footsteps, and we would like everybody on the sidewalk and in the thoroughfare, wherever they are going and whatever they are doing, to stop and turn and join our quest. Help us find a man. Oh, he is so needed ! The Lord hath need of him right now. I dare not say where (though it is Tabriz, Persia) for fear the choir performance will be resumed, with added parts, and the words taken out of my mouth by Mexico, Guatemala, Brazil, Chili, Bogota, India, Japan (what a voice Japan has !), China, Korea, Siam and Syria, all singing *fortissimo*, "*I* want a man !" What a choir performance that would be, and, indeed and truly, listen ! They are all singing it as loud as they can and not waiting, like the choir, one for another ! Where *is* that man ?

You say, I am here, singing my anthem in the wrong church. This is *Woman's Work for Woman.* I know it. I shine my candle in the faces of mothers, sisters, wives, teachers, church members, women. I can't bear for men to say, with the *double entendre* they put on so well, "*Woman's* work for woman !" I want the pendulum to swing back the other way now to avert the danger of a stop. I want the centrifugal as well as the centripetal force, so we may not run off into a tangent, but describe a circle—a great circle—the world. The world for Christ ! We cannot get it without a man. We cannot carry on a one-sided work. The other side must respond (not that this side is too awake, too active ; not at all, not enough) ; but the other is getting paralyzed. This ought ye to have done and not to leave the other undone. What God hath joined together let not man put asunder. Read *I. Corinthians, xii.*, about the different parts of the body and the impossibility of one part doing the duty of another. Although none but women can reach women in zenanas and harems—and hence we must send and go as women to women—yet missions cannot be without men. Men must man the stations in heathen and Mohammedan lands. It is impossible and improper for women to go without men, and they ought not to be in the majority. This order is far more imperative in Oriental lands than here.

Wake, men, arouse ! Where is your manhood ? I speak unto you, young men, because ye are strong. This is not Woman's Work in the sense of your *double entendre.*

This is the Church's work for the world, and its most crying need this hour is for A Man ! *Sarah J. Rhea.*

ABOUT 1,000 islands embraced in the Gilbert, Marshall, Caroline and Ladrone groups in the North Pacific, 5,000 miles southwest from San Francisco, constitute Micronesia (Little Islands).

The Ladrone Islands are under Spain, and the native population in almost extinct. In 1885, Germany laid claim to the Marshall Islands and Spain to the Carolines. The Gilbert Islands are almost uninhabitable by Europeans. More than thirty islands of the three latter groups are occupied by the American Board, whose missionary field here is 2,500 miles from east to west by 1,200 from north to south.

The Mortlocks, a group within the Carolines, Ruk, Yap and others, constitute the foreign mission field of the more eastern islanders. The Hawaiian Evangelical Association co-operates with the American Board in Micronesia, and the only other missionary organization to touch it is the London Society, which gets a few helpers from the southeastern Gilbert Islands for its Samoan Mission, There are 76 Native helpers on the Micronesian Islands. Training schools for both young men and young women are upon Kusaie of the Carolines.

The inhabitants are brown Polynesians, of whom there are about 14,000 on the Marshall group, 14,000 on the Mortlocks and Ruk, and 20,000 on the Gilbert Islands.

THE WORK OF GOD IN MICRONESIA.

A TRAVELER on the wide expanse of the Pacific Ocean about the equator finds the monotony of a glassy sea under a cloudless sky somewhat oppressive and hails with joy the cry from the lookout, "Land ho!" "How does it bear?" asks the captain. "Two points on the lee bow." "Port your helm and keep her off two points." This course is toward the Micronesian Islands. Soon he can discern with his glass what at first looks like a tiny cloud but at length assumes a definite form and as approached develops into a strip of land, perhaps twenty miles long, with mountains from two to three thousand feet high. Between them are deep gorges down which waterfalls tumble sparkling; on the lower sides are plateaus of some extent; the whole covered with luxuriant vegetation of every shade of green. As he draws nearer he can distinguish forest trees of majestic proportions and below them the breadfruit and cocoanut and varieties of palms, the whole entwined with vines and ferns and parasites of every shape and size with charming effect. The mangroves inhabiting the shores and bayous are of singular growth, with gnarled masses of roots above ground, often admirable for working into rustic chairs or tables. Long pendants from the branches, perfectly straight and even, are much used by the islanders in building their houses or huts of reed work covered with thatch. They are built singly or in little clusters not far from the sea, as all their journeying is by canoes and boats.

Or the land discovered may consist of only a strip, the greatest height not more than seven or eight feet, circular or oblong in shape, inclosing a lake twenty, or even forty, miles in extent. On this land grow only the cocoanut tree and some varieties of palm; and their fruit, with fish of various kinds, in which the waters abound, form the food of the inhabitants, who are usually larger and stronger than those of the high and more fruitful islands.

Navigation over these *pacific* waters is sometimes difficult and dangerous. Patches of coral seem to be at a greater distance from the surface than they really are and the good ship grates upon them heavily. Strong currents set inland around the high islands, and as these are always surrounded, in part at least, by a barrier reef, and sudden gusts of rain and wind are frequent, vessels are wrecked on these rocks. This

has been the fate of two of the missionary packets, the "Morning Star." A lady passenger on one of these thus describes the scene :

"We had spent two weeks on Kusaie. The population is all nominal Christians, nicely dressed and with most gentle and engaging manners. We had enjoyed our stay and had just left safely the almost land-locked harbor. After five o'clock tea, we six passengers (my little Julie and I being the only *ladies*), with the captain and mate, assembled on deck and at family worship sang with glad hearts 'Homeward Bound,' feeling that we were indeed safely started for Honolulu. It was soon discovered that we were falling into a strong current setting inland. The captain changed his sails, but the slight breeze had little effect on them. He put down his boats and tried to tow her off ; but she drew steadily nearer to the roaring waves which were beating heavily on the black rocks. At length a sudden gust broke upon the ship and threw her broadside right upon them. Then came a scene of wild confusion. The captain's voice in command could scarcely be heard, but we at last learned that we were to get into the boat on the seaward side. The ship was rolling heavily. As she came to a level with the boat alongside, my husband picked me up, and afterward Julie, and threw us in to Mr. Snow, then he and Mr. Pogue got in and we were rowed rapidly back to the harbor we had just left. We could scarcely have reached the boat a minute later. It was near midnight when we reached the shore. As the sleeping islanders learned the fate of their loved ship the piteous wail they set up, such as they use when burying their dead, fitly expressed our feelings. In a few days our lovely floating home was beaten to pieces by the cruel waves, we recovering from our broken trunks only torn garments enough to patch up for our homeward voyage."

And what of the inhabitants of these lovely isles ? Does the softness and beauty and profusion all around teach them to be gentle and pure and loving and generous ? Do they "Look from nature up to nature's God ?" Alas ! no. The missionaries, some of whom have labored more than thirty years among them and know and love them as none others can, are constrained to admit that

> Every prospect pleases,
> And only man is vile.

Truth and honesty and virtue and generosity are things unknown.

The children and young people have often much physical beauty. Babies, rolling on the sand, or in the water, where they are perfectly at home, deserve as well as any children to be called cherubs. Young girls from twelve to fifteen, with their clear, nut-brown skins, regular features and bright, soft eyes, with black hair oiled and neatly coiled up, ornamented with a wreath of bell-shaped white or yellow flowers are attractive objects : but all of them gladly sell their virtue for a paltry string of beads. Young athletes, with unfettered limbs, throw the lance or spear, or spring from crag to crag with the grace of an Apollo ; but the next time you meet your Apollo the finely-rounded limbs are hideous with gaping, bleeding wounds inflicted with his own hand to show his bravery ; or you will hear that in a fit of anger, because not allowed to carry out some whim, he has blown out his own brains. Men who have passed extreme youth are often loathsome to look on. Few live to be very aged. It has been fully demonstrated that no civilization or improvement in outward condition can produce any radical change in their characters. Only God's grace in their hearts can do this, and we rejoice to know that this can. Many who now love the Saviour are indeed "new creatures in Christ Jesus." "Old things have passed away ; all things are become new."

The A. B. C. F. M. established a mission in Micronesia in 1852, three missionaries with their wives and two Hawaiian missionaries with their wives commencing work on the Caroline Islands. Messrs. Gulick and Stürges, with Kaikaula, were on Ponapè, and Mr. Snow and Opanui on Kusaie, 300 miles east of Ponapè. They found the people perfect savages, but without idols or cannibalism. Their religion was a spirit worship similar to that of the North American Indians. Their first work, tedious and perplexing but most interesting, was to pick up the language. They found they could write it satisfactorily on the phonetic plan with fourteen of our Roman letters. They at once commenced holding Sabbath services, using as interpreters some of the foreigners living on the islands. It was at first almost impossible to secure quiet in these meetings, as it was the custom in their native gatherings for each person to talk constantly without expecting reply or attention.

After they become Christians there is much that is lovable in their characters. They are naturally exceedingly childlike, and when grace touches their hearts, this appears in the readiness with which they receive instruction and reproof and their simple, unquestioning faith. In no other place on earth is there the security to be found on these *Christianized* islands. The missionaries always sleep with doors and windows wide open, and sometimes spend months on other islands, leaving drawers and trunks unlocked ; all their possessions, large and small, in the care of their faithful people.

A CORAL ISLAND.

"Do you fear to die?" asked the teacher of good old Cornelia, who was apparently near her end. "No, dear," was her reply. "Why should I fear to go home to my Father?" "But your sins?" questioned a daughter beside her. "My sins make me afraid! Has not Jesus settled for them?" was her reply.

Some have shown themselves willing to die for their Christian faith. "Choose," cried an angry chief to faithful Zacharias, as he stood with his musket pointed at him, "between taking that cup of kava or this ball." "I will not touch it," was the heroic reply. "I cannot help your pouring it down my throat if you choose, but if you do it will not touch my soul, and if you kill me my soul will go straight home to God." The angry man threw down his musket, saying he only wished to see how much his favorite servant cared for his religion. Still, heroes are the exception. Most are like children in ability to stand firm and readiness to follow each other in doing wrong. They often show, however, a childlike readiness to repent and forsake the wrong.

On both Ponapè and Kusaie woman is treated with respect. The royal descent is through her ; she has an active voice in all important affairs. This adds greatly to her influence as a Christian, and educated women have always been among the most successful teachers there.

On the coral islands she is more degraded. On all she is taken to the harems of the chiefs without any will of her own.

The policy of the American Board is to make her missions self-supporting as soon as possible. Missionaries in Micronesia labored diligently to secure this, finding it specially difficult because during all the early years they had paid the natives for food and service. It was hard for the people to feel that their choice yams and cocoanuts and breadfruit and bananas must be *given* to support the gospel instead of to secure the little beads and red flannel they so liked in making their headdresses and belts. But they at length understood that Christians would be willing to deny themselves to carry their faith to those yet in darkness, and for fifteen years and more many have gone as teachers to other islands and show much skill and per-

severance and success in winning dark souls. More than twenty of these teachers with their wives have gone from Ponapè to the Mortlocks, 300 miles west, and to other adjacent islands. These heathen islanders receive them gladly, build dwelling houses for them and churches under their direction, commence at once to observe the Sabbath and pray; in fact, become nominal Christians. On every trip of the "Morning Star" there are always more requests for a missionary than can be granted. Often the people themselves commence praying and holding Sabbath services, having received only the most meagre instruction from some one who has resided for a time on one of the Christianized islands. Their teachers have many heartaches over their defections. Sometimes all the members of a little community which had embraced religion will give it up because their leader does so. Still, "the isles are waiting for God's law," and many are "feeling after God."

"New islands visited," says the last report of the Secretary of the Board, "old churches revived and new churches organized, schools well maintained, a great demand for hymn-books and school-books"; this is the story of the year from the Marshall Islands, from Ponapè and the Mortlocks. Wars and consequent disturbances, church members falling away and native teachers sharing in the demoralization—this is the state of things reported from the Gilbert Islands and the Ruk Lagoon. The four training-schools and two boarding-schools for girls are steadily preparing native preachers and teachers upon whom the permanence of the work so largely depends. Teachers of the girls' schools comment with delight on the change that comes by degrees over the pupils who remain longest in the school—a change that affects expression and bearing and all personal habits as well as mind and heart. With 47 churches, including 4,500 members, ministered to by 15 Native pastors; 27 schools gathering 2,600 pupils, *all supported by the people*, besides the boarding-schools under direct instruction and care of the missionaries; with the New Testament and portions of the Old Testament in their vernacular in the hands of the people, this little Benjamin of the mission fold gives a good account of itself." *Mrs. S. M. Sturges.*

THE LAST REFRESHING AT BENITA.

It was during the time when the Synod of New Jersey, with which our Presbytery on the west coast of Africa is connected, was holding the series of simultaneous meetings in the fall of 1887 that the Spirit's influence began to be manifested in our midst.

On a Sabbath morning the pastor of the church at Benita felt an influence for which he could not account. He called the attention of the leading Christians to the fact and asked them to pray more earnestly and prepare themselves for what God was about to do. The impression grew upon him, until at the close of the morning service he was led to put the question, which was very unusual, whether there was any one present who felt anxious about his soul's salvation. Several rose in response, and from that time on it was wonderful to watch the deep though silent work of grace. Preaching and teaching had been going on as usual, but now unusual things happened. The children in our school became serious. Heathen attending church services became inquirers. Several Mondays in succession the Bible-reader that lived across the river came with new inquirers to Mr. De Heer, that they might be enrolled in his book as members of the catechumen class. When we went through the villages there was a difference in the meetings, the people were so quiet. Once, after we had held a meeting, we were passing a hut where for many months a poor invalid had been suffering. Her nephew came running after us, telling us his aunt called us. We went back to her. "Oh, do not pass me by," she said. "I cannot walk; come into my house and have the meeting here. I, too, want this good thing."

When one saw the earnest faces who could doubt their sincerity? But they could not be taken into the Church immediately. They must be instructed, and that needed time and patience. But often were our hearts gladdened by the giving up of the old ways and customs. It needed no little courage for a woman to persevere in her Christianity when her husband was opposed, and it needed a good deal of strength for a sorceress like Sambe to bring a box full of fetishes, which had helped her in her medicine-making to get money for herself—to bring that to the Elder and have the implement of the craft burned up in his sight and the fetish she loved the most, the mirror-shaped piece of

wood by means of which she divined—to bring that to the missionary and give it up for Christ.

A joy it would have been to many at home could they have been present at our last communion season at Benita, when many of the new converts were baptized. Some unbelieving ones ask, "Do they stand firm?" Thanks to the grace of God we can give the same answer as might be given at home. The most stand firm, a few relapse. One of those lately gathered in already stands before the throne.

There were many from Corisco, Benita, Bata, Evune and Batanga who were waiting and watching to sing the welcome home to their earthly shepherd, the faithful servant of Christ, Rev. C. De Heer, who on the 20th of October went to be with Jesus forever. It always was his joy that he could give his strength, his life, for the service in Africa. And what is it now? And will any one give grudgingly, be it money, prayer, strength, or life itself, for the service in Africa when we know that it is included in the command, "Go teach all nations," and the laborers can claim the promise, "I will be with you alway?"

Louise Reutlinger.

SOCIAL PHASES IN KOREA.

To any one asking what is the most noticeable difference between social life in America and in Korea, the answer must be, the seclusion of Korean women. That factor so potent in our own civilization, "the refining influence of woman," is in Cho Sŏn a minus quantity. The traveler or resident never sees the family picnic party starting for the shore or the river, nor is he amused by the fun and frolic of a Korean family lunch party in the woods or by the sea. He may encounter father and sons, with lunch hidden in flowing sleeves, starting for a day's outing or sauntering with song along the tops of mountainous ridges; but mother and daughters have been left behind, within the women's apartments of the family home. So, a male visitor is met by the master of the house at the entrance and is entertained in what corresponds to our hall or ante-room, or in the guest chamber, neither of which permits a view of the rooms where live the mother and daughters. So, too, social evening gatherings where both sexes meet to chat and sing and play games are entirely unknown. Women are sometimes passed on the streets, but they wear over their heads a coat with which they conceal their faces from the passer-by, or if the woman makes no attempt to cover her features from view it is almost certain that she is one of the restaurant keepers, who, for the sake of the "mighty cash," is willing to go and be seen of men.

It will be noticed at once from this that, as a consequence, missionary operations, as conducted by men, are necessarily restricted. The colporteur cannot enter a house and recommend his stock to the whole family. He can reach only the father and sons and girls younger than about eleven. Should he through them attempt to send the mother a book, he would commit a breach of etiquette, as he is by social custom required to ignore the existence of the mistress of the house. Yet it must not be supposed that the position of woman there is a low one. Though the wife is cut off from participation in discussion, in purchase of household furnishings and articles of supply; she is treated with respect by the husband. She is spoken to in honorific terms and her judgment is sought when matters of importance are to be considered. But, nevertheless, until contact with foreigners has brought about a change in this matter of shutting away from sight and intercourse the women of the country (a change which may come much sooner than might be expected), what ought to have the attention of our Woman's Boards is, that lady missionaries are as absolute a necessity as the more usual men. While, of course, the ordinary clerical missionary can work among the men, and through them bring the good news to the knowledge of wives and mothers, yet the way is indirect: and the tidings thus indirectly heard do not come with that fullness and sanction which are added when the gospel is opened up at the mouth of a lady visitor, who is in the eye of a Korean woman a highly-favored mortal. It should also be remarked that the most earnest and effective proselytes the Romanists have are the women. Many a time have I heard our *amah* (nurse) telling the house boys stories from the Bible and endeavoring to get them to see the advantage of becoming "*Jesu Saramtad*" (Jesus' men). At the present time our Board has two ladies whose work in Korea is in the line of woman's work. But for

a long period we had no such lady and we could not have complained if our Methodist sisters, who were strong in numbers, had got hold of the wives of our own converts, and, eventually, of their husbands. It is a fact, however, and also a mystery, that the Romanists have been able to get hold of the women, and by far the greater number of their converts are females. It is not known how they have done it. But *they have.*

KOREANS IRONING.

If I were asked what, from a missionary standpoint, are the greatest needs in Korea, I should say, first, more women to work among women ; second, more men to work in the schools.

It is to be noted that women, after becoming acquainted with us and our ways, have shown no reluctance to meeting gentlemen and are fond of paying visits to the wives of such foreigners as they know, often manifesting not the slightest embarrassment at being seen, even for the first time, by strange gentlemen. But were a male Korean visitor to enter the room his entrance would be the signal for their instant withdrawal. During my first year in Korea I engaged a man to teach me the language. After being with me about three months he asked permission to bring his wife to the house that she might see how foreigners lived. Of course we were only too glad to have her come, and within a few days she was in our house looking at everything with great enjoyment. She sat at lunch with us and soon was cracking jokes with great gusto. She was withal so neat, so modest, and so manifest in her regard for her husband that we look back on her visit as a time of great pleasure to ourselves. Before they went home she sat with her husband for her picture, which I took and a copy of which is now in my album. Yet had I asked him when he first came to teach me to bring his wife for a visit, he would have been shocked and perhaps would not have come near the house again. So much was brought about by mere association with foreigners.

The Koreans are very receptive, and servants display great readiness in adapting themselves to the peculiarities of their foreign employers.

A glimpse of women at their household occupations may be of interest. In no one thing is their way of doing things more opposite to our own than in ironing. In the first place, the "irons" are made of *wood*, and instead of being flat are round, resembling rolling pins. The table, instead of being a flat board, is a roller, around which the article is wound. They do not heat the "irons," but instead heat (often) a flat stone on which the "ironing board" rests. Instead of steady pressure to smooth out the wrinkles the ironing is done by quick, sharp raps, like those of a drummer. Add to the above that most of this work is done at night and what more antipodal to our method can be imagined? It should be said that they produce a beautiful polish and do not seem to injure the fabric.

Bread-making in none of its branches bears the slightest resemblance to our methods. Koreans have no *flour mills*, so far as I have ever seen. Hand mills, similar to those of Palestine, are used for cracking and taking off the hulls of peas and beans. But flour is literally pounded out in a large mortar hewn out of wood. Wheat is grown only in small patches and is a late acquisition from the West. Bread, or the only concoction or manufacture which at all corresponds to it, is made of *rice* flour. In the mortars used are employed two kinds of pestles. One of them, shown in the cut, is made of hard, well-seasoned oak, small in the middle, and is reversible — either end may be used. This kind is usually handled by a woman. The

other is in the shape of a large hammer, the head a foot or more in length, two or two and a half inches square, and is of stone, with a wooden handle. This is wielded by a man and is a heavy and cumbrous implement. In this way a very fine quality of flour is made.

What is called bread ("*dock*") does not resemble our staff of life, and with the Koreans does not occupy so large a place as does bread in our dietary. Rice is their principal food. In making this bread no leaven is used. It is made by the men and requires adult muscle. After mixing the flour with water, the dough is laid on a flat board about as big as a door, and then kneaded by being beaten with heavy wooden mallets having long handles swung over the shoulders of stalwart men. A woman often helps by keeping the dough turned, deftly curling the edges between the strokes of the mallet. It is thus beaten into a mass which is soggy beyond description. It looks thoroughly indigestible to a European. After the kneading it is cut, or chopped, into cakes about the size of English muffins and toasted. Koreans are a dyspeptic folk and the bread they make would fully account for all their troubles. I could never muster up courage even to taste it.

Rev. Geo. W. Gilmore.

SOME TELLING REPORTS FROM PERSIA.—1889.

From Salmas, Miss C. O. Van Duzee reports the girls' school. Attendance fluctuated according to the active or passive influence of bishop (Armenian) and priests.

School began with twenty scholars; bishop came; numbers dropped to thirteen—to ten—teacher left also. "Every one was afraid of persecution."

"The bishop left and the same day a woman came, bringing her little girl." Later, there were "fifteen boarders and the day scholars were pouring in; the priests interfered and took away five girls. They started an opposition school and tried to take away our teacher. But, at the beginning of April we had forty-seven scholars, and at the close of the year there were forty-two, seventy-six having been present during the year; nineteen had been boarders; nineteen scholars knew how to read or finished learning to read during the year, but these were not all present at once. There were two English classes, three in the Testament and Bible, two in arithmetic, one in geography and one in spelling.

"Little girls would come without the remotest idea of sitting still; one minute they would be quiet, book in hand, the next they would be out in the yard or part way home. When we closed all had learned to sit still and seldom even whispered. Advertising cards should have the credit of most of this, for the children would often cry if they had not been good enough to get a picture.

"We had prayer-meeting with the boarders every Saturday afternoon in which the girls have taken part. One, since going home, has gathered a Sunday-school class of nine girls in her own village and is attracting them also with pictures. This was all her own thought. She will not go to the vineyards on Sunday and keeps her mother at home, who says she is the best of her children.

"My time was so occupied in the school that I have been only sixteen times to other villages. Since March 1 over a hundred have called upon me. I kept no record before May 4, but, since then, have given medicine to 95 persons.

"Weekly prayer-meeting for women has been kept up as usual in Haft Dewan. Miss Jewett was most cordially received by Turkish, Jewish and Armenian women and did a great deal of outside work. We are very thankful to her for coming and to Tabriz station for consenting to let her come. We are thankful for the vote to spare Miss Dale next winter and for her willingness to help us in our need.

From Tabriz, Miss Jewett's annual report of woman's work contains a long parenthesis upon her winter's campaign in Salmas, where she went to give relief, after Miss Roberts's health obliged her to come home. We may think of Miss Van Duzee this winter going about in these same places and pursuing the same lines of effort described here by Miss Jewett's pen.

A three days' ride in wintry weather brought me, thoroughly chilled, on the 21st of December to Miss Van Duzee's comfortable home, where all sorts of kind attentions warmed and refreshed me. It was a very pleasant and I hope profitable winter spent there. While Miss Van Duzee devoted

herself to her school, I took up the village work. I enjoyed riding over the beautiful, snowy plain to meet little companies of women here and there in the different villages. Salmas is a field full of interest and promising abundant harvest. Over thirty villages, wholly or partly Armenian, containing some 6,000 inhabitants, invite to labor. Not only is there a great work to be done for Armenians, but also for Mohammedans and Jews. The former seem especially friendly and kind-hearted. The Jews, of whom there are 700 living in the Old City, are also friendly, and a fine opportunity is opening up there. I held precious meetings with women of all these nationalities. My custom was to go out in the afternoons and there would be gatherings of from two or three to thirty or more. Only the Searcher of hearts knoweth what the result may be.

LISTENED ATTENTIVELY—UNWONTED ATTENTION.

At one Armenian village on the side of a mountain where we expected to find wretchedness and ignorance we found intelligence, cordial hospitality and eagerness to hear. It was a small village and nearly every woman in it came to the meeting and listened attentively, occasionally asking a question.

I especially enjoyed my visits to the wife of a Mohammedan of influence in Dilman. She is a beautiful reader of Persian, and at my last visit at her house she invited some guests from wealthy and influential families of the place. They listened with unwonted attention as I read from my Book. The houses of both civil and religious heads were open to me. I was happy in leaving at one of these houses a Turkish Testament, at another one in Persian, and at another a Persian Pilgrim's Progress.

I found at Dilman, Sara, a poor Armenian woman, sick three years ago and at the Hospital in Oroomiah under care of Dr. Cochran. She is now well, happy, a firm friend of the missionaries and, I hope, also a friend of Jesus.

"WE NEVER HEARD SUCH WORDS."

At the Old City, Saturday, the Jewish Sabbath, is the best day for meeting the Jews. My last meeting there was of intense interest; they listened with rapt attention to some of the Psalms of David which led naturally to the One of whom He is the type. At the close they exclaimed "Oh, we never heard such words."

At the village of Haft Dewan (where the missionaries live) every Sunday morning there was a busy scene. In Sunday-school, the class of women was given to me; often there would be a goodly number, so ignorant and disorderly. As the same ones did not come every Sabbath, the little company was ever changing, so it was a blessed opportunity of proclaiming the gospel message.

During my absence the ladies in Tabriz bravely took up much of my work in addition to their own.

After recounting a great amount of visitation of the people by Mrs. Wilson, Mrs. Van Hook and Miss Dale, the report refers to Mrs. Wilson's music lessons given to the Princess twice a week, until discontinued in order that she might be interpreter for Dr. Mary Bradford, or, "Aaron to that Moses," as a Tabriz schoolboy put it.

Always there would be a company of women gathered and always an opportunity to speak some word for Christ. The Bible woman, Rachel, who accompanied her on these visits, would employ her time while the music lesson was given, talking to the women. When lessons were discontinued a Bible was left in the dwelling of the Princess. . . .

Just at present, the agitation of the authorities is hindering Mussulman women from coming to us, but even these last days we have been received with great cordiality at their houses.

From TABRIZ, MISS ANNIE GRAY DALE reports the girls' school.

"Did you never, walking in the fields, come across a large, flat stone which had lain nobody knows how long just where you found it, with the grass forming a little hedge, as it were, all around it—and have you not insinuated your stick, or your foot, or your fingers under its edge and turned it over? What an odd revelation! . . . But no sooner is the stone turned, and the wholesome light of day let in, than everything with legs rushes away to underground retreats. Next year you will find the grass growing tall and green where the stone lay; the ground-bird builds her nest where the beetle had his hole, the dandelion and the buttercup are growing there."

What a picture these words make of the work of a missionary! What an overturning of falsehood, of superstition, of the deadening influences of a false religion, must follow the application of the religion of Christ!

STATISTICS.

During the year thirty-nine pupils have been enrolled, some, however, remaining but a short time. Studies have been pursued without interruption, God having by his gracious Providence kept sickness from our midst.

Six of the larger girls have taught in school. Two have been admitted to church membership.

The fancy work department has been very successful, the sums earned amounting to about 67 tomans ($95.00).

The ladies of the school have been able to make between three and four hundred calls in addition to school duties.

The endeavor to make parents of the scholars, as far as possible, provide bedding, books, clothing and tuition for their children has been continued with measurable success.

Examinations were held in January, April and June, the latter ending the school year, and continuing three days. A class of four girls, all Christians, were graduated. The course of study included a thorough course in their own Armenian tongue; Turkish; Exegesis and Bible Study, with Biblical Geography, and some natural science and history. And now they are scattered—this little band. One, married at the close of school, has gone to Mian-

dewab with her husband, who teaches in our school there. Another has gone to Salmas, to help in school and Bible work. Two still remain here as teachers full fledged.

The "stones" have been overturned in these lives; and instead of bad habits and evil thoughts, hiding like things of darkness under unregenerate lives, are the grass and flowers and singing birds of love to God and man—the desire to give, and desire to bless others. Who can ask "Is it worth while?" or "Are Foreign Missions a failure?" so long as such results as this graduating class of '89 make eloquent answer.

From HAMADAN, Miss ANNIE MONTGOMERY reviews the events of last summer:

July brought us the hottest weather we ever found in Hamadan. Mrs. Watson's baby boy was born July 3 and we celebrated the Fourth by calling on the stranger.

A young Jew, converted in Teheran, now employed by the Society for the Propagation of the Gospel among the Jews, and who seems to be a true Christian, assisted Mr. Hawkes a while in Jewish service.

The prospect in Sheverin village never seemed brighter than now; the teacher has twenty-three pupils. The scholars have made a good beginning in Persian and Armenian and did well in arithmetic.

CHURCH LIFE.

The last of June Mr. Hawkes visited all the families of the congregation for conference and prayer and during the first week of July held daily services in the church; an unusually earnest, prayerful spirit was manifest.

July 7, three new members were received on confession of faith at a delightful communion service, in which we had the pleasure of hearing Mr. Watson's voice in Persian.

Moslem attendance at service in the Armenian quarter has increased as usual during the summer, so that the church is sometimes crowded. Since Jewish services are held in the Boys' High School, Sunday-school under Dr. and Mrs. Alexander's care is much larger and there is always a roomful at the preaching service immediately after. Twenty Jewish girls are again in attendance at day-school, but the women soon tired of coming to prayer-meeting and it had to be discontinued. So the tide ebbs and flows.

Attendance of Moslem and Armenian women at the Friday meeting held in Faith Hubbard School has been most encouraging. Work done there is like "bread cast upon the waters," that we shall surely find again, though it may be "after many days."

JEW AND GENTILE, BOND AND FREE.

July 10, closing exercises of Faith Hubbard School were held in the church, which was crowded with spectators. The first and second grades told them of the Life, from John, and the third and fourth grades the beginning of the Gospel of the Son of God, from Mark. *Three of the boarders had learned the whole Gospel.* Exercises were in Persian and Armenian, with some English reading and recitation. When we sent so many boys to the High School last year we were left with 78 pupils, but we close this term with 104, of whom 41 were boarders; five of these Jews and one Moslem.

We must now send ten boys to the High School, the closing exercises of which were held on the 16th. I wish you could have heard those 80 boys, all Jews except 14, recite and sing of Messiah's glory and grace. I wish you could have heard Mrs. Hawkes's advanced class recite in English, "Man is free," and another in broad, fair Scotch tell Moslem auditors, who once would have insulted him, that "A man's a man for a' that." It seemed an earnest of the time when men shall be free in Persia and men everywhere shall recognize the brotherhood and manhood of the oppressed and persecuted Jew. All the prize winners were Jews, except one little Nestorian and one Moslem mulatto from Bashan, and in this we have a foreshadowing of the time when they shall all be gathered into one fold. He and another Moslem are constant attendants at the boys' prayer-meeting in the Faith Hubbard School every Saturday morning.

IN MEMORIAM.*

(*Contributed.*)

HEARD in their hearts the still small Voice
Rang like a trumpet's call,
Summoning from all other choice,
In tones of high enthral.

Not all enlisting for the war
E'er reach the glorious fray;
Too oft Death has a shaft in store
For heroes on the way.

And not on battle plains alone
Is found the soldier's grave,
But 'side some mountain crag unknown,
Or distant river's wave.

Because the brave *all* dangers dare,
Their victory will be won;
And who falls first, be first to share
The final praise, "Well done."

Weep not for them; they have their joy;
But forward, fill the ranks!
Yonder's the work, worthy employ
For the Great Leader's thanks.

* Miss Ramsay and Professor Findley died of yellow fever immediately after their arrival in South America and before they could take up the work to which they had devoted their lives.

LIGHT ON MT. LEBANON.

The cut at the head of this article is from a photograph of the Syria Mission Training School at Suk el Ghurb, Mt. Lebanon. Twenty of the persons seen in the picture are Druzes, a sect which has never before sent pupils in such numbers to our higher schools. Quite one-third of those in our mission primary schools in Lebanon are Druzes. They have thus been hearing and studying the Scriptures for more than a generation, but there has been too little fruit in their conversion. Some causes of this are not far to seek.

The Druze youth are allowed to attend school until the age of twelve or fourteen years, when, almost invariably, they are withdrawn to hold the plough or use the pick and shovel on the terraces of their mountain plantations. They have been satisfied with the most elementary education, and the Bible lessons have had little chance to make an impression. But of late years, notwithstanding poverty and other hindrances, they are exceedingly desirous of obtaining a higher education. Since the opening of the Sûk school seven years ago, within easy access to them, the best classes are seeking our aid.

We propose to mention some encouraging facts concerning the Druzes.

Last year, at the closing exercises of the Syrian Protestant College, first and second honors of the class were given to two Druzes for the first time. One took the valedictory, the other the salutatory in English. Both were trained in mountain schools. The valedictorian has come at his own expense to the United States, and after taking his degree of M. D. in Syria, has taken the same in America with special privilege of walking the wards with the hospital physicians in order to perfect himself by observation and practice in the art of medicine. Last year we had in our Sûk school twenty-six Druzes, all but one of whom paid in full their current expenses, including everything but salaries of teachers. These pupils were from the most influential families in Lebanon. Surely this is a sign of the dawn on the mountain tops. "Never did we see it on this wise."

Again, we find not only among the boys and young men this new thirst for education, but the girls are fully as ambitious and are crowding into the primary schools for boys, where we cannot afford to open a school for girls. They keep even pace with the boys and often outstrip them in mental attainments.

Here we note a significant fact: The Judge of this county is a Druze of not a little influence apart from his official importance. This man has placed three daughters in our station training school at Shwifat. The eldest, during the last vacation, was betrothed to an enlightened Druze, who is himself a student in our Syrian College

and who desires her not to break off her course of study, but "to go on unto perfection." None but those who know the low estimate put upon women by Druzes can appreciate this fact. The Judge returned his daughter to her school against the remonstrances of the Druze people and of her mother, who, according to ancient custom, would have a betrothed girl at once secluded in the harem of her father's house. This is a telling example, and it is but one among many.

Still another fact: The Druze local Governor, residing in Shwifat, is a young Emir of the house of Arslan. He has been educated in a French school in Beirût. On the recent death of his father he returned to his home to find most of his people ignorant and undisciplined. He has opened a school with a Protestant teacher, collecting funds to meet the expenses from the parents of the pupils. The teacher was trained at our station training school several years ago. He was originally of the Greek Church, but became a Protestant, yet the Emir selected him rather than any Druze and guaranteed his salary. Meantime the parents of these pupils are exhibiting considerable enthusiasm. They were waiting for their chief men to take the lead and were ready to do what they could. This school thus far has been very successful as to regularity of attendance and diligence in study. I was specially invited to attend the quarterly examination, which they were willing to postpone several days in order that I might be present, as if it were under my official care. I found forty Druzes of the "initiated" assembled to listen and approve. The Emir was chief guest and asked numerous questions. What were the text-books? The Arabic Bible, arithmetic, Arabic and English grammar, algebra, all from our press. It is hardly necessary to state that the Druzes are political protégés of the English, hence they specially desire to learn English; another sign that at last the Druzes are coming into line with the world's thought and work. During this examination I heard not only creditable recitations in English, but the Sermon on the Mount, with much of the Shorter Catechism in Arabic, and a number of hymns translated from Sankey's collection all repeated in concert by the advanced pupils. And this is a school by Druzes for Druzes. To me it was a wholly novel sight after spending thirteen years of missionary life among the Druzes of Lebanon.

And now, we ask, should not our hearts be moved to help those who are so ready to help themselves? Shall not the more promising lads of this and other schools receive a helping hand to a higher Christian education? In no other way, save in Christian boarding schools, will they be brought so well under the power of the Gospel.

We believe many Druzes are fully convinced of the truth, and although they are not ready to make outward profession for themselves, yet they are anxious that their sons and daughters shall have the fairest advantages for mental and moral discipline.

To sum up, first: the Druzes do not seek Moslem nor infidel learning; second: they seek Evangelical schools and training; third: even in the two or three schools which they possess, they cannot dispense with Christian teachers.

Only a short time ago the Lieutenant-Governor visited the training school at Shwifat and was agreeably surprised at the progress of the pupils. He made a handsome speech, eulogizing the missionaries for their efforts to elevate the condition of woman, and closed by making a strong statement of the importance of the advanced education of the girls! Another sign of the times.

At the closing exercises of our Sûk training school last summer, two young men finished their course who are from the most distinguished Druze family in Lebanon; they are grandsons of the highest religious dignitary of this sect, and they entered our school at his suggestion. On the same occasion there were present, among other government officers, two local governors, four Druze Sheikhs of influence, one of whom at that time sought to place his son in the school for the next year; also three Emirs, one already referred to as promoter of a Druze school; the others of the house of Shehâb, the oldest Christian family in Lebanon. Druze and Maronite Emirs meet to approve the Protestant missionary's work for their people! Another sign of the times. All spoke with heartiness of their pleasure at seeing so much effected for their race. In every direction the doors are open. Who will aid us in entering? Sixty dollars will meet yearly expenses of one Druze pupil. A sixty-dollar scholarship is the most direct method of aid and it will be divided to aid at least two pupils. None are admitted wholly free.

Rev. Theo. S. Pond.

Letters from the Front.

AFRICA.

Our first long-looked-for letter from Mrs. B. B. Brier has come, bearing date, Gaboon, August 29, 1889. It will be remembered that Mr. and Mrs. Brier left this country last May:

You can imagine how eagerly we watch for the mail steamers. Home letters reach us in a month if sent direct. A few have been mis-sent, thus taking nearly two months.

The railroads you speak of are not near us, and I regret to say the prospect for such a grand improvement in French territory is very poor. The French have held this section of the continent for half a century. In that time improvements have been limited simply to the comfort of government officers, so far as I have learned. The only roads leading to the interior are God's great rivers and the narrow path which the natives make. The laws of the colony are very rigid. Liquor is imported in great quantities and sold, public sales being held on the Sabbath; all manner of evil to attract the natives.

Think of the

WEAK CONDITION OF OUR MISSION—

two ordained ministers and one layman—Dr. Nassau at Talaguga, Mr. Brier here! Since we wrote last, Mr. Good, a most active worker, was called home on account of his health. When he was brought here from his station, Kangwe, we all felt that he would in a few days go to his Maker, but we were made to rejoice to see him recover. We pray that he may come back to us in a year. Pray for us and send us workers. We do what we can and long for the time to come when we can do much. On Thursday afternoons I go with Julia, a faithful Christian, to the town scattered along the beach and hold prayer-meetings for the women. A few faithful ones are always present, ready to tell others how much the Saviour has done for them. One man who has fallen came to Mr. Brier, confessed his sins and expressed a wish to return to his God. Mr. Brier prayed and talked with him, and we hope he will carry out his wish. The boy I have to help me in his broken English told me he wanted to be a Bible reader and teach others. I hope he may.

I am alone now. Mr. Brier went with Mr. Reading to the northern field. He will hold communion in the churches there and look after the building of the house which we hope to make our home after we are appointed. The people of Batanga have begged for a white minister for a number of years. I am quite lonely, yet derive much comfort and contentment from the thought that, though separated from our loved ones, we may commend them to Him "who guards with constant care His creatures all." The vessel which will bring them home will not come until the 6th or 7th of September.

INDIA.

Our mother missionary, Mrs. Wilder, writes from Kolhapur:

I am glad to see that during all the years of the Mission its statistics show a steady growth in Christian work among women and girls.

As I look back to the time when nothing had been done for female education in Kolhapur—to that time when I was not able to find a respectable woman or girl who knew her letters, or one mother who was willing that her daughters should learn to read, and when I remember with what joy we reported a school of 20 girls in the city at the end of the year 1853—I can but rejoice over our present Government girls' schools of some 400 pupils. These schools bespeak a change in sentiment, a great change in the feelings of some mothers. But, alas! they do not give any Christian instruction. For this we must look to Mrs. Hull's school of Hindu girls in the city and to Miss Patton's school at Panhala.

I am sorry to find that some of these girls, as was the case with some of my former pupils, if not followed by visitors and books become so engrossed with family cares as to forget much that they learned at school. Hence the great need of well-educated and faithful Bible-women and zenana visitors.

It has been a joy to me to be able to take my turn in leading the women's prayer-meeting held on Friday afternoons. I have felt specially encouraged by the interest our native Christian sisters take in this prayer-meeting, and to see so many of them lead in prayer.

Some time has been spent with a pundit. Marathi, like a dear familiar pattern, comes back to me—but here and there dropped stitches must be picked

up, which require time and patience. Our dear Native Christians are very ready to help me—and to assure me that I remember the language quite well—but I feel that I need to study it carefully.

GIFT OF A BIBLE TO A MARATHI QUEEN.

I have in company with my daughter paid several visits to my old friend, the Baroda Rani, who meets me as cordially as in past years. She inquires very kindly after my children, especially my eldest son, who, her husband the Rajah said, "read the Marathi language like a Brahmin." I gave her a handsome copy of our Marathi Bible, and was glad to hear that she is having portions of it read to her. I have had private talks with some who seem to be near to the Kingdom of God, but who hesitate to receive baptism. I feel more than ever convinced that all true success in our work depends very much on our love and devotion to Christ and our faith in Him. Without His help and the presence and power of the Holy Spirit our efforts will be in vain. Let us be much in prayer that God's blessing may rest upon us and our work.

October 23, 1889. We have not done so much touring as we wished, but since last January I have paid fifty-two visits to villages not far from Kolhapur. My dear daughter Grace and I are very much together in this work and we have been much encouraged by the kindly way in which we are received by women and children, some of whom seem to appreciate God's word as we read and try to explain to them. We have this year paid more than one hundred visits to homes of women in our city and the surrounding country. Some listen gladly; as one woman said to me, "I feel like listening." They seem specially interested in some of our Lord's parables and in parts of His Sermon on the Mount. Two women wept as they listened to the story of the prodigal son.

BEATEN FOR LEARNING THE LORD'S PRAYER.

We find more opposition to the truth manifested by men than by women; especially has this been the case in the Sunday-school work that we have started in the villages of Bowada and Wadinga, where many bright lads have come from the Government schools. Opposition has been shown chiefly by Government schoolmasters. One boy was beaten severely for learning the Lord's Prayer and some of our little leaflets were destroyed.

Meeting as we do with so many bright young readers and such an increase of intelligence has encouraged my daughter to purchase hundreds of Christian books and leaflets and put them into circulation. Her little room looks quite like a Bible depository. Every Saturday afternoon the books are taken out to a corner of our veranda which is turned into a salesroom and many from the Government College and schools of the city come up to buy these Christian books, and now our missionaries are talking of starting a book depository in the city. It seems to us a very great need to furnish Christian reading to the increasing numbers of readers and it will be so nice to have a Christian reading-room in our city.

MRS. KELSO (of Saharanpur, India), dated LANDOUR, October 1, 1889:

Woodstock annual concert was last Friday. The music was fine, the "Symphony in D," by Haydn, splendid.

Since coming up here we have heard that our Mission Church in Saharanpur has been robbed of *daris* (cotton carpets), lamps, dusters and pulpit cover. The Episcopal church there was robbed two months ago of all its altar cloths, brass vessels, etc; the crucifix was found twisted in a drain; the chaplain lost his surplices.

Mussoorie and Landour have been enjoying a rare privilege lately in having Mr. George Muller, of Bristol, England, with us. His simplicity of style and clearness are delightful. He lives almost a hermit life, refusing all invitations to go out, reading the Bible as his one book and praying much. What a beautiful old face it is! No traces of sin unsubdued, and yet he is by no means a perfectionist, at least we do not gather this from his words.

PERSIA.

MRS. ESSELSTYN, who went out two years ago, wrote from TEHERAN, September 16, 1889:

We are anxiously waiting to welcome the travelers * and they will soon be here. School re-opens to-morrow and the ladies are very much worn. They have had no rest this summer, but instead have been making up clothing for the school this winter—of course, with the help of the older girls.

You asked if I had learned the Armenian language. No; I am studying Persian. I have more use for that, because all the people, including Armenian women, speak Persian. Only the ladies of the school know Armenian; they have need for it, as most of the girls are of that race. My calling list increases very fast. New homes among Jews, Mohammedans and Armenians are opening to me week by week.

[The two following letters have been crowded out from our pages for two months past, which accounts for their being presented so late.—EDITOR.]

MRS. MECHLIN wrote from SALMAS, June 3, 1889:

We learned last winter that our letters were being destroyed by the postmaster's servant and the stamps resold, so we are positive that few of our letters were received for quite a while; but that trouble was settled, besides, we register all our letters now.

You will want to know what I have been doing since I came to Persia. I feel as if it has been little when there is so much to do, and yet I have been doing what my work will mostly be at any time, trying to make and keep a true Christian home that will in itself be a bright house to the people of this dark

* Mr. Potter's party.

land ; also filling the place of wife and mother, for I have a darling little boy who will be one year old the 28th of this month. And then I have been learning the language, as I can, both by practice and study.

We have not much company here, but I seldom feel lonely and am very happy and contented where our home and our work is. The schools have increased in numbers, and also our audiences on Sabbath morning at Sabbath-school and preaching ; sometimes as many as seventy are present. The Armenian Bishop, of whom the people have always been in mortal terror, visited the plain last winter. They were very much frightened when he came, especially those who had been friendly toward us, or had rented us property ; but when they learned that he only came to fleece his flock instead of care for their spiritual welfare, they were glad to have him leave. Our prayers that his coming might be made to work out good for Christ's cause instead of against it, we believe, were answered. His influence is lost, and the people seem more friendly than ever toward us.

CHINA.

THE MOULDY SEASON.

MRS. JUDSON wrote from HANGCHOW, June 3, 1889 :

We are just beginning what is called the "*May-tien*" or mouldy season, and an extremely trying period it is. It rains more or less for a month, and the atmosphere is very warm and muggy, not at all conducive to gaining strength. Books, furniture and clothing must be well aired and watched, or they are covered with a white mould.

SCHOOLBOYS MORE SERIOUS.

The boys are more serious than in former years, and I hope and pray that the dear Lord has a good time in store for us when many of them will come out boldly for Christ, notwithstanding the persecution they must endure from unconverted companions, in many cases, their own parents, brothers and sisters. We who have been reared in Christian homes, with so much light to make the way all clear, can scarcely realize what a step—a great step—it must be for these Chinese to become Christians. They have so much to give up, and not a little to endure.

A MOULDY LEGEND.

Not long since we took a short trip to a temple outside the city wall. It is quite large, and we saw many priests with their long flowing robes and nine round spots on the top of the head of each. These spots are made by burning incense, but any amount of suffering will they undergo for the sake of merit. There is a popular well connected with this temple, out of which all the material used in this temple came. Long ago, upon looking into the well, a beam was seen, which was pulled out ; another made its appearance, and another, till sufficient were hauled out to erect the temple. By means of a lantern the priests said they could see yet another beam protruding from the bottom. I was too doubtful and my eyes too dim to detect it. I do not know the origin of this story. My heart ached for these poor ignorant priests.

THE MEMORIAL HOSPITAL.

MRS. F. H. CHALFANT wrote from WEI HIEN, September 21, 1889 :

We have just heard of the new appointments to Shantung. Would that the new-comers could know how gladly they are welcomed and realize what an immense field awaits them. We, at Wei Hien, are especially anxious for Dr. Mary Brown. We ladies cannot walk a square outside the compound without meeting some poor woman who anxiously asks, "Are you able to look at disease?" Many come to Dr. Hunter for treatment and he is often called in the city to women of the better classes, but very many are kept away by the time-honored customs of China, and for the mere observance of them, thousands of women suffer untold agony of body and sink into early graves. Dr. Hunter has just finished the hospital and dispensary erected in memory of Mrs. Mateer. Every arrangement has been made for the equal convenience to the woman physician and to himself.

SOME BRIEF PASSAGES FROM LETTERS.

MISS GRIFFIN, CHIENG MAI, LAOS :

The boys' and girls' schools closed in July for rice planting. Our girls went gladly, many of them the last week or two counting the days or nights till they would be at home. Four girls from the north could not go, but they, I find, are looking forward to rice harvesting as their turn.

Our new church has progressed as far as finishing the brick pillars and is awaiting a rise in the river for floating logs down to Dr. Cheek's sawmill.

Seven and five were received into the Chieng Mai church on confession of faith at two successive communions this summer.

DEATH OF A USEFUL WOMAN.

MRS. T. HEYWARD HAYS, BANGKOK, SIAM, September 18, 1889 :

A woman was admitted to the hospital suffering from an attack of insanity. I made plans as to what work in the line of sewing I could give her, so as to keep her mind off her trouble. I took her with me out in the boat to make some visits, which she seemed to enjoy, and when we reached home she told me she was so much better and wanted to remain with us, as she felt herself well protected here. I told her she should stay as long as she pleased and she went down stairs quite happy. She died suddenly a few hours after. She was a Christian woman and a very useful one. She had lived when a girl with Mrs. Mattoon, one of the missionaries who came to Siam in 1847, and had with her visited the

United States. Of late years she had been occupied in nursing among foreigners. Her parents and friends were sent for and mourned in true Oriental fashion. They literally lifted up their voices and wept, continued it far into the night and again next day. Early next morning we had a teak coffin made covered with black cloth, into which the body was tenderly laid. Her daughter, a girl of seventeen, was inconsolable in her grief. I went down and tried to comfort her, and one of the old ladies sitting by said: "Hush, hush, Mem is going to say that if you cry like that your mother can't get to heaven." In the afternoon we went down the river to Sumray for the burial. Some twenty Siamese and myself stood about the grave while Mr. Wachter spoke precious words concerning the resurrection from the dead of those who sleep in Jesus. Thus one after another of these people for whom the missionaries have toiled and prayed are gathered home. What a rejoicing there will be when we meet in heaven.

THE QUEEN'S BENEVOLENT WISH.

One of the king's children has recently died, and the queen wishes to build a home for foundlings in memory of the child. I have been asked by the king's physician to write and get all the information possible for the queen as to how an institution of that kind should be conducted.

We are sorry that no new missionaries are coming for Siam. It is the one thing we look forward to during the whole year, and we never needed re-inforcement more than now. We pray that the persons and the means to send them may yet be forthcoming ere the close of the year. We were in hope that at least one minister would be sent to work in the hospital.

MISS KUHL writes of the fruits of the SAN PAULO SCHOOL, BRAZIL, September 21, 1889:

Four of the girls you have helped to educate have charge of departments, eight are assistant teachers, and several more are teaching evangelical schools in the country. There are many bright, Christian girls who have no opportunities for study, who are very anxious to come to San Paulo and prepare themselves for teachers. There are many planters' daughters who can pay well for an education who are anxious to enter our Christian school. We have been limited to thirty. We could easily double the number.

MRS. BOOMER, CONCEPCION, CHILI:

The housekeeping which my dear mother so insisted upon my learning and which I cordially detested as a girl has become a pleasure to me, and I am daily thankful to her for her careful training. Indeed, I think a missionary could use about 5,000 talents. It seems to me there is nothing which would not be of use at some time or other.

Just now Mr. Boomer is working away on the music for the new Spanish hymn-book. I am not on the committee, but have put days of work on various parts of it. I studied harmony years ago and never made any practical use of it, but now it has risen from its long sleep and been of great service to me in helping Mr. Boomer in re-harmonizing tunes. The work on this book is tremendous. There are five on the committee and the former chairman, Mr. Dodge, did the bulk of the work in getting it started. When you remember that Frances Havergal went 300 times over every word in "Songs of Grace and Glory," a book of over 1,000 hymns, you may realize that to make a hymn-book is no easy task.

MISS DICKSON, WOUNDED KNEE, DAKOTA.

It will soon be time to think about Christmas. We did not have a tree last year, but they had in other churches and our people are very anxious for one, too. But what are we going to put on it? There are so few things suitable for presents for this people, they are so extravagant in their notions. I think, if it can be accomplished, the best way will be to hang only eatables on the tree. We can make the cakes and bread. Do you think any of the societies would be willing to send some candies? We can get apples at the station.

What great gamblers these poor women are! Anything they get which they cannot put to immediate use they are sure to gamble away. I can think of *nothing that the women would value sufficiently to keep*. So we will just have a festival as they have in Eastern Sunday-schools and make no discrimination and everybody will be pleased. The Indians have been so spoiled by having everything given them that no matter what it is they take it as matter of course and wonder why you do not give them more. Poor creatures! I would like to see just one of them satisfied. If they had to work for what they get how much happier they would be! The whole system is unnatural.

SIOUX WOMEN'S MISSIONARY MEETING.

MISS HUNTER, GREENWOOD, SO. DAKOTA, Nov. 4, 1889:

The women had their annual meeting, in connection with annual meeting of the churches. Over 150 women were present, and 70 of these were voting members. Delegates came from 18 different societies, many traveling a long distance by team. The 19 societies raised $920.28. Of this $601.60 was for the Native Missionary Society and $318.68 was given to other objects. Five of these societies are Congregational* and the other 14 Presbyterian. Both work together in the Missionary Society.

We have had very pleasant weather this fall and an attendance of from 12 to 20 children each day, but to-day is quite wintry, the snow fell all forenoon and a strong northwest wind. Only four girls and one little boy came.

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* Which accounts for difference between figures given here and in December *W. W.*, p. 325.

HOME DEPARTMENT

MONTHLY MEETING.—*January.*

Scripture Text, Ps. xxii. 27—All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

Scripture Reading, Ps. xlviii.

The Kingdom of God cometh not with observation, but it comes!—*Rev. J. T. Gracey.*

General Outlook in connection with the Week of Prayer.

Sketch the work of the Presbyterian Board, mentioning the countries where we have Missions, and any special encouragements or difficulties during the past year; number of Missionaries employed; notice the small percentage of deaths, and name those who have been thus called to their reward. (Refer to Introduction to Annual Report of B. F. M.)

Recent events in Brazil and their probable effect upon our work.

Transfer to the Home Board of a portion of our work among the Indians. (*The Church*, Aug., '89.) The present Commissioner of Indian Affairs; his general policy outlined; platform adopted at recent Mohonk Conference. The *pros* and *cons* of Contract Schools. (*The Church*, Dec., '89.)

Notice the large and varied amount of Woman's Organized Foreign Mission Work, as sketched in *W. W.* from January to December, '89.

World's Missionary Committee of Christian Women. (*W. W.*, Oct., '89, p. 276.)

A Notable Conversion in India. Gift of a Bible to Empress of Japan. (*W. W.*, Sept., '89, p. 228.)

Are Christian Missions a Failure? Successful Failures. (*The Church*, May, '89.)

The Hawaiian Islands. *W. W.* Nov. '89; Dec. p. 324. Chinese Religious Tract Society. Miss Mary Whately and the English Mission Schools in Cairo. (*The Church*, Sept., '89.)

Laws of Turkey concerning Books. (*The Church*, Oct., '89.)

Territory not yet reached by Gospel Effort. A few examples of Divine interposition in the removal of obstacles, the utilizing of human inventions, etc., etc. (Read "Signs of the Supernatural," *Miss. Review*, Jan., '89.)

Some of the Sights we should see could there be a Centennial Exposition of Missions. A Wonderful Work in the West Indies. (*Miss. Review*, March, '89.)

Influence of Moslem, Buddhist and Brahminical Political Power as compared with Christian Political Power; also International Law as a power in the world. (Read "Transfer of Political Power," *Miss. Review*, May, '89, p. 375.)

What the American Missionary has accomplished; other disintegrating forces in the Ottoman Empire; present attitude of Turkish Government toward Missions. (Read "The American Missionary in the Orient," *Miss. Review*, Nov., '89.)

Y. M. C. A. in Japan; also forces antagonistic to Christianity. (Read "The Great Crisis in Japan.") The Students' Missionary Uprising. Death of Dr. Christlieb. (All in *Miss. Review*, Nov., '89.)

E. M. R.

A VOICE FROM JOHNSTOWN AGAIN.

We trust the writer from whose letter to a friend we have quoted the following extracts will excuse the liberty taken, as we know our readers will thank us for it.

The letter was written from Johnstown to a former member of that precious auxiliary in the Presbyterian Church there, and the occasion of it was the request from the office of *W. W. W.* for a list of former subscribers among the living, for whom the dreadful losses of this year would make it difficult to renew their subscriptions. Several ladies have sent us money to be applied in this way, and we beg our Johnstown friends to find in the magazine, as it comes month by month, both inspiration in the blessed cause of missions and the voice of sympathy from their Christian sisters. Shall one member suffer and not all?—Editor.

Johnstown, Pa., Nov. 20, 1889.

Dear Sister in Christian Work:

My heart has gone out toward you in loving sympathy many times since that sad May day when your bright blossom went to bloom in a brighter garden, and I had wanted to write you many times this summer, but, with "cares increased and comforts flown," I found little time to carry out my wishes. Now, however, I do want to send you my sympathy in your loss of your dear little only daughter—and my congratulations that you are now the mother of a daughter in glory, who will be waiting to welcome "Mamma" to that bright home by and by. It does seem to me, more particularly since the flood, that, after all, that is the only home worth getting ready for. Memory has been so busy

this week with last year's work. To think that of that happy group who gathered one year ago to-day in Grandma's cozy little parlor to address the thank-offering invitations, I alone am left in Johnstown! What a good time we had getting ready for Layyah's visit. I love to think of the dear old church as it looked the night she spoke, filled as it was with happy faces. I wonder if they think about it, too, in that other country, as the time draws near again.

I have felt all along so thankful to God for sparing us all, an unbroken family, out of the flood, for though we were in five different houses at the fatal moment not one of us was lost. I will send some names at your request. I send them without inquiring of the owners as to their ability to subscribe for the magazine, but knowing they would appreciate it and supposing they all might have more urgent expenses to meet, in connection with the re-establishment of homes. It is certainly a very kind offer and I for one appreciate it very much. Pray that our society may be revived again and rise out of its ruins to do valiant work for the Master in saving many souls for His Kingdom.

* * *

THE NOVEMBER MEETINGS.

The returns from the special meetings held in pursuance of the recommendation of General Assembly have been few, but they betoken good and doubtless fairly represent many non-reported meetings.

From a Philadelphia church the pastor's wife writes:

"Two years ago, if my memory serves me right, you had a page in your January number entitled 'Echoes from the Day of Prayer.' My magazines are looked over almost weekly in my various preparations for auxiliary and band and I often catch a moment to look over that page. Feeling that it has been such a great blessing to me and that you may possibly have such a page this year, I take the liberty of sending a short account of the observance of this day in our own church (Tabor, Philadelphia) this season.

"At 10 o'clock there was a woman's prayer-meeting, a special meeting called by the auxiliary of the church. Although the rain came down in torrents there were seventy women present and we had a blessed and tender meeting. The Spirit was evidently in our midst and prayers were offered amid tears. At the regular morning service there was a great congregation and the pastor preached an instructive and inspiring sermon on 'South America: Her Wealth and Her Poverty'—material wealth and spiritual poverty. In order to bring the vast extent of country and the fewness of the 'Gospel spots' clearly before us he used a large missionary map. This was on a framework, around the base of which was draped our own flag; at the sides were arranged four South American flags, and the whole surmounted by a triangle of the national colors, at the apex of which was a large gilt star. This beautiful and effective decoration (9½ feet in height) stood on the platform. The choir sang a missionary anthem.

"In the Sabbath-school there was a special offering, and the pastor presented a banner to the class in the main school contributing the largest amount and another to the Bible class doing the same. These banners will be transferable and each Missionary Day will be used as prizes.

"In the evening there was a largely-attended service, conducted by the young people, young men making earnest addresses and young girls and children contributing their share toward stimulating missionary zeal. A beautiful programme had been printed of both the morning and evening services and distributed throughout the neighborhood and placed during the preceding week in the hands of each member of the church.

"It was throughout a day rich in blessings. The cause of missions has received a stimulus among us greater than at any previous Day of Prayer, although those of other years have been of lasting blessing to our church."

From Waterford, N. Y. the W. F. M. S. sends a report of their thank-offering service, prefaced by a chapter of history:

"Our auxiliary is one of the oldest connected with the Society of Northern New York, having been organized in 1872, and therefore we shall soon attain our 'majority.' The records of all these years show quite a variation in the annual receipts, but it has ever been a matter of honor with us—possibly a little pride—that we should not fall below our pledge. During all the earlier years it was considered necessary to supplement our quarterly collections by a festival or entertainment of some kind. These affairs were attended with an amount of hard work and the usual vexations so familiar to all who take part in such enterprises. Many attended who, if

not opposed to our work, at least had no interest in it, and, notwithstanding they received full value for their money, seemed to feel they were placing the Lord under lasting obligation by their generosity! Judging from a financial standpoint alone, these entertainments might be called successful, but they were not the way of raising funds most worthy of our cause. And four years ago we resolved to abandon all such methods and trust the Lord to show us a 'more excellent way.'

"A monthly prayer-meeting was at once established, and later we made our first 'thank-offering.' Now, after four years' experience of these plans, our words may have some weight and we can safely say that, having once tried them, no society would willingly return to the old way.

"But it was of the service just held we were to tell you.

"It was decided to accept the invitation of one of our number to meet at her home. The wisdom of this step was shown by the increased attendance. A personal invitation was given to every woman in the congregation to unite with us, and uniform envelopes simply inscribed with the words 'Thank-Offering' and the date, were furnished to all who wished them. A notice was given from the pulpit, and, although the weather was not favorable, forty-two ladies were present at the appointed hour. The meeting was opened with a spirited hymn, short selections of Scripture, prayer, other selections, all leading up to the one point, our obligation to the heathen world; the whole concluding with the command to 'teach all nations,' coupled with the solemn words in Ezekiel xxxiii., 7–9.

"Six ladies took part in these exercises and two young ladies rendered appropriate musical selections.

"Then came the opening of envelopes, the secretary reading the text or motto, the treasurer announcing the amount of the offering. These sums ranged from five cents to ten dollars. Fifty-nine envelopes were opened, some who were unable to be present having sent theirs. Several short prayers were offered consecrating ourselves with our offerings. Another wonderfully sweet hymn and our service was ended. As our leader expressed it, 'How could it be otherwise than a good meeting when every one did her part so willingly?'

"It has added nearly eighty dollars to our funds, but this is but one of the benefits resulting from this service. It has been the means of bringing us into closer sympathy with each other and with our missionary work. Some took part in the exercises who had never before opened their lips at such a gathering. Some were with us who 'did not believe in Foreign Missions,' but, constrained by gratitude, they could not withhold their offerings, and we hope hereafter to number them among our regular contributors. Our zeal has been quickened, our faith strengthened, and we feel as never before that *all* our gifts to Foreign Missions might appropriately be thank-offerings."

From Delphos, Ohio, comes the report:

"We observed the first Sabbath evening of November as Missionary Day, and how much we enjoyed it! After an appropriate opening exercise of singing, responsive reading, and a brief address by the pastor on the history and work of missions as a prelude, a beautiful exercise, entitled 'News from the Nations,' was rendered by thirteen young ladies and appreciatingly enjoyed by the large audience present. One of the young ladies represented Christianity, the others, each in appropriate costume, various countries of the earth. A short address followed by the president of the Ladies' Missionary Society, calling attention to the needs of our work and to the fact that while we that morning (for it was our communion day) had gathered round our Lord's table there were millions who knew nothing of the Bread of Life. She spoke also of the withered leaves of autumn, near the close of nature's year, as emblematical of many unprofitable lives in reference to mission work — 'nothing but leaves'—and earnestly urged to renewed and quickened diligence for the future. A liberal collection was taken at the close."

SUGGESTION CORNER.

THE warning not to take "chief seats in the synagogue" does not apply to front seats at the missionary meeting. The sooner they are filled, the better.

THE suggestion comes from a New York City lady that it is not agreeable to see the presiding officer at a meeting fumble over her papers *with gloves on.* We should think not! It recalls a term of reproach heard in childhood. Such a one was "kid-gloves Brown" because he had the

reputation among the farmers of ploughing with his hands encased in kid. Gloves off, for warm, hearty work!

An observer at missionary meetings wonders that ladies who would be fastidious concerning propriety and ceremony in other places are sometimes willing to stumble on in reading letters there, rushing into paragraphs they intended to omit, apologizing and rushing out of them, confusing the listeners not a little. She suggests that it is very easy to make distinct erasures or brackets with a colored pencil, which the eye may catch at once. Every one can make herself familiar with her letter by previous reading.

That paper "Shall We Send Delegates?" came from California. Now let us have more nuggets from the Occidental Board.

*CURRENT LITERATURE AND MISSIONS.

By-Ways of Missionary Enterprise. Dr. C. H. Kalkar. *London Quarterly Review*, October, 1889.

Armenia and the Armenians. F. C. Conybeare, M. A. *National Review* (London), November, 1889.

An Indian (Roman) Catholic Mission. A. Hilliard Atteridge. *Dublin Review*, October, 1889.

A Cruise Among the South Sea Islands. By an Officer in Her Majesty's Navy. *The Leisure Hour*, November, 1889.

A General View of Missions, Second Series, West Africa. Chas. C. Starbuck. *Andover Review*, November, 1889.

India Under the Queen. Frank G. Carpenter. *The Cosmopolitan*, November, 1889.

The Methodist General Missionary Committee. *The Independent*, November 28, 1889.

A Representative Chinese Catholic Convert. Rev. J. B. Thompson. *The Independent*, November 28, 1889.

Eastern Women. Horace Victor. *Eclectic* (*from The Fortnightly Review*), December, 1889.

* We draw the reader's attention to the fact that in such lists as the above we do not confine ourselves to articles which are written only from our own point of view. In the present case, while the first article named is remarkably delightful and instructive, the last is one with which we disagree essentially.—Editor.

BOOK NOTICES.

Among the Cannibals of New Guinea. By Rev. S. McFarlane, LL.D., F. R. G. S., etc. (Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia.) Price, 75 cents.

Every new book upon missions in the South Sea Islands seems more fascinating than the last and this is worthy to stand beside "John Paton," although a volume of less scope.

The author is the pioneer of the New Guinea Mission which was opened under direction of the London Missionary Society from Lifu.

The power of the old Gospel to elevate and transform heathen character, the courage and wonderful missionary zeal of converts in the South Seas, the cannibalism at close hand, are all portrayed in these interesting pages. They will have additional interest just now from the fact of the very recent news of the murder of one of the members of the mission named herein, Mr. Savage, the head of the Papuan Institute on Murray Island, a strong centre of the mission, where the inhabitants have been regarded as wholly Christianized. The Institute had up to the time this book was written sent twenty-five pioneer teachers into the New Guinea field.

Bible Studies, on International S. S. Lessons for 1890. By George F. Pentecost, D. D. (A. S. Barnes & Co., New York and Chicago.) In strong paper cover, 60 cents.

There are some advantages in having a lesson help in advance for all the fifty-two Sundays, and Dr. Pentecost is a good teacher.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

President, Mrs. Wm. E. Schenck.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss L. Flanigen.

Concerning Special Objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young People's and Children's Bands, Miss F. U. Nelson; for copied letters, Miss A. Bodine.

Candidates will address Mrs. S. C. Perkins.

Treasurer, Mrs. Julia M. Fishburn.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The *Week of Prayer* will be observed as usual by this Society by daily meetings held in the *Assembly Room* from *twelve to one* o'clock, beginning on *Tuesday*. Meeting on *Thursday* will be held at *three* P. M., instead of at noon. The subjects appointed for each day may be found upon the *Missionary Calendar*, on sale at this office. Price, *40 cents*.

A revised edition of *New Buildings* has been issued and may be obtained free of charge by addressing *Miss M. D. Purves*.

We have been very happy to greet at our rooms during the month Mrs. John Butler (China), who daily gains in strength since her arrival in the home land; Mrs. G. H. Ferris (India), with her heart full of the work in Panhala district, and Miss M. P. Dascomb (Brazil), in fine health and spirits, and eager to return to the field for which she set sail on November 21.

A cablegram announces the cheering tidings that Mr. and Mrs. J. L. Potter and Miss M. W. Greene arrived in Teheran, November 17.

Miss C. T. Alexander reports her safe arrival in Yokohama, October 23, after a very tempestuous voyage, finding a warm welcome

awaiting her. She writes: "Japan is full of excitement at present over the Treaty Revision. The Ministry have resigned and a decided anti-foreign spirit prevails. This does not mean danger to foreigners especially, but it will seriously affect our school work if a reaction does not take place. But it is the unexpected that always happens in Japan, and we wait coming events with hope and trust in Him who has promised to make our way plain before our feet."

"JOHNSTOWN Auxiliary wants to have a praise-meeting as of old." These are the words that came to us with the request for thank-offering exercises. Full of pathos they are, when we consider the stricken hearts that will gather to give thanks and press forward to good works, even while the memories are quickened, during this holiday season, of the baptism by flood and fire through which they have passed. If this Society feels called on to render special thanks to God, what of those who have had a year of unclouded prosperity and blessing!

NEW AUXILIARIES.

Presbytery of Morris and Orange, Wyoming, N. J., 1st Ch.
" *Philadelphia, North*, Chestnut Hill, Pa.

NEW BANDS.

Ohio, Bloomingburg, Gleaners.
" Brilliant.
" Concord, Willing Helpers.
" Madison, Band of Hope.
" Mount Pleasant, Wide Awake.
" Two Ridges.
Penn., Dawson, Children's.
" Germantown, Market Square, Grains of Wheat.
" Titusville, Children's.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in India and among the North American Indians, Miss MATTIE P. HALSEY; Japan, Mrs. L. V. ANGLE; S. America, Africa, Syria and Korea, Miss ANNE H. GILES; Persia, Miss SOPHEA RHEA; Mexico, Siam and Laos, Mrs. W. G. CRAIG; China, Mrs. L. K. STEVENS.

Correspondence with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN, Mrs. N. D. PRATT; Concerning Special Objects, Mrs. N. W. CAMPBELL; With Young Peoples' Societies, Mrs. HENRY H. FORSYTH; Concerning Candidates, Mrs. H. T. HELM; Concerning Visitors for Societies, Mrs. GEO. BANCROFT.

Treasurer, Mrs. C. B. FARWELL.

Meetings every Friday at 10 A. M. Visitors welcome.

THE chairman of the Candidate Committee in her last monthly report gave some instances of answers to prayer, one or more of which we desire to mention in this place: "September and October have been full of work and hope, may we not say of answered prayer? Letters were received from Japan by our secretaries, pleading so earnestly for help for Miss Hesser and Mrs. Naylor, at Kanazawa, that we were led to make it a special plea before the Lord. A presbyterial secretary, upon whose heart this was laid, writes that she sent out postals to all the societies in her presbytery to make this matter a subject of prayer in their September meetings. Later she received a letter to the effect that Miss Kate Shaw, of Monmouth, Ill., a friend of Miss Hesser's, had offered herself, been accepted and appointed, that her salary, outfit and traveling expenses were all raised and she was to sail November 21." The secretary wrote, "My mother and I were so glad we had to say something out loud, so I said 'Hallelujah' and she said 'Amen.'"

MISS SUSAN DOTY, a friend and schoolmate of Miss Hayden, of Seoul, Korea, has been appointed to go to Miss Hayden's assistance, and sailed from San Francisco, December 7. We had several calls from her while she has been here getting her outfit. At the meeting, November 29, the day she was to leave to spend Sabbath with Miss Hayden's parents, she gave us the words, "Know you not that ye are the temple of God, and the Spirit of God dwelleth in you."

THE President of the Montana Presbyterial Society, Mrs. Whitehill, brought us greetings from that new state. She told us of the interest and enthusiasm among them. At their last presbyterial meeting one delegate came *five hundred miles*, paying her own expenses; another, two hundred. When we remember that railroad rates in Montana are about ten cents a mile we can understand how much interest is signified by such journeys. Mrs. W. said that in their own local society they had ten members and took eleven copies of *W. W. W.* These members have a weekly prayer-meeting.

THE hospital at Teheran, Persia, will soon be ready for occupancy. In the mean time, Dr. Torrence is attending patients at the Dispensary, and so many are applying for treatment that the Doctor needs assistants and quantities of medicines. He requires this year $700. Is that much? How far would it go in stocking an ordinary drug store? Do not limit such magnificent Christian work. Send us the money and let the work go on.

WE have a recitative and song exercise, if we may so call it, "A Living Sacrifice," price five cents per copy. It was given at the Rock River presbyterial meeting, as well as the synodical at Rochelle, Ill., and was very effective. A line or two of a familiar hymn is sung and this is followed by a soliloquy suggested by the song; another line or so of a different hymn follows and again drops off into the audible thoughts, and so the singing and recitation go on to the end, when it closes with "All hail the power of Jesus' name." Send for copies to the W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

NEW AUXILIARIES.

Black Hills Presbytery, Rapid City, Working Band.
Huron " Melmore, Robertson Band.
Maumee " Cecil.

Women's Board of For. Miss. of the Presbyterian Church.

No. 53 Fifth Avenue, New York City.

President, Mrs. Henry N. Beers.

The regular prayer-meeting is held the first Wednesday of every month at 10.30 A. M., lasting one hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

For special department of each Secretary see third page of cover.

Address all letters to 53 Fifth Avenue, N.Y. City.

Will you see that the "Missionary Calendar of Prayer" finds its way into every household of our Presbyterian Church, as far as your personal efforts can avail? The price is 40 cents. We make the usual discount on publications—25 per cent. on sales of $5 and upward; 10 per cent. on sales of less amount, but exceeding $1.

This is the season when many members of our auxiliaries come to New York for shopping or relaxation. Cannot such visits be timed to include a visit to the Mission House and, if possible, an attendance at the prayer-meeting held, as stated above, the first Wednesday of each month at 10.30 A. M.?

We call the attention of our readers to some changes in our building work.

An additional amount has been requested for the girls' school building at Mexico City, and we have taken our share of this sum.

The house at Ningpo has been postponed.

The whole cost of the chapel at Guatemala has been assumed by one of our auxiliaries, and our share of the Shiba school building has been taken by another.

Our building list at present stands as follows:

WANTED!

$1,400 for consolidated school building, Tokyo, Japan.
500 for repairs on Tripoli school building.
550 for completing school building, Mexico City.
462 for house at Wei Hien, China.
367 for house at Lakawn, Laos.
275 for house at Seoul, Korea.

Recent letters from Tokyo speak of the terrible storms of September 11 and October 21—of doors and sashes blown in, roofs leaking, etc. A new roof had been put on Graham Seminary during the summer, fortunately, so neither the building nor the occupants suffered as otherwise they would have done. Miss Bigelow writes, Tokyo, October 15, that the school opened with 90 pupils; two of the day scholars have been baptized since the school re-opened. Miss Youngman finds that her Bible Institute requires the entire time of a clergyman and speaks of a Japanese pastor, now settled in Osaka, who she hopes may be induced to take the position of teacher there for a term of years.

New Auxiliaries.

Buffalo Presbytery, Y. P. S. C. E., Orchard Park, East Hamburg.
North River Presbytery, Happy Pilgrims Band, Smithfield Church, Shekomoko.
Syracuse Presbytery, Boys' League, First Ch., Canastota.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

President, Mrs. H. B. Nason.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Miss Meneely, 30 Elk Street, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss Angie C. Wing, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Special Object Secretary, Mrs. John H. Dennis, Waterford, N. Y.

When this page is being read Christmas greetings will be filling the air and the song the angels sang will be sounding in our ears. As our hearts are full of Christmas peace shall we not try to realize what our world would be with Christmas left out, and, remembering how large a portion of the world is as yet a stranger to this Christmas joy, shall we not each one of us resolve that this New Year we will pray more earnestly, give more liberally, and work more devotedly for the coming of that day when the angels' song shall compass all the world and he who was cradled in Bethlehem's manger shall be crowned "King of kings and Lord of lords?"

Attention is called to the blue page in the November number of *Woman's Work for Woman*. Of the 4,000 new subscribers that are wanted, 500 are assigned to us. This number can easily be secured if every member of the society will feel a personal responsibility in the matter and will remember that though it may not be the pleasantest task to solicit subscriptions for a magazine, yet we can serve our Master and help hasten the coming of his kingdom in this way as well as by our attendance at missionary meetings and our contributions to the missionary treasury. It is earnestly hoped that when the chairman of our Publication Committee presents her report in April we shall find that we have not only fulfilled what was expected of us, but have done more. Let this be our aim as regards the magazine for 1890.

From private letters from Bangkok we learn that our old friend Kawn is doing well as a teacher in the government college, assisting Dr. McFarland. From the same source cheering words come to us in regard to the girls' boarding school, which is said to be in a good, healthy condition. Miss Cole is doing all that can possibly be done with a work that needs at least

three additional helpers. Two of her best native helpers are to be married this year. As frequent changes hinder progress, this school needs to be specially remembered in our prayers.

At the time of this writing our hearts are full of solicitude because of the anxiety and sorrow that has come to our president. We feel assured that in every home represented in our society where the sad news of the sudden and dangerous illness of Professor Nason has come, earnest prayer is going up to God that the shadow of death may be averted from this household. We trust that ere this page is read and our Christmas and New Year greetings have been given this sorrow and anxiety may have given place to thanksgiving.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street. St. Louis, Missouri.

President, Mrs. Kate M. Irwin, St. Charles, Mo.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive Street, for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3937 Bell Avenue.

Special Object Secretary, Mrs. J. A. Allen, 1107 Olive Street.

Treasurer, Mrs. J. M. Miller, 1760 Missouri Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 2 P. M. All interested in missions are invited to be present.

Missionary literature can be obtained at the "Rooms," between the hours of 10 A.M. and 4 P.M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

Miss Hartwell is still hard at work in spite of stormy weather, bad roads, poor connections on the railways, sometimes staging her way to the smaller towns. She is putting into some of the missionary societies "missionary planks" which we trust will be held in place by the hammer and nails of perseverance and faith. Over 40 meetings have been held in the past month or so; new societies organized, some of which cannot be reported now.

Dear Secretaries, did you read the blue page in your November *W. W. W?* "St. Louis, 200." Only 200 new subscribers asked of us! Cannot we do even better than that?

One writes, while inclosing the name of a new subscriber, "I am very anxious to procure a number of new subscribers for the dear *W. W. W.*, but times are so hard here that many find it difficult to answer the question, 'What shall we eat?' I would rather go without one meal than go without my news from the front. I hope the S. W. Board will make up her quota of 200."

Our Praise and Thank Offering Meeting held at Lafayette Park Church, St. Louis, may be termed a success. Pleasant weather, good attendance, excellent programme. The offerings received showed that many had answered the question, "What shall I render unto the Lord for all his benefits toward me?"

Miss Hayden, of Seoul, Korea, writes: "We are very glad indeed to have Mr. and Mrs. Bunker back. During the summer I had a young woman with me studying English with a view to becoming interpreter to the queen. She was called to the palace a few days ago, but was not taken in before the queen at that time.

"She has had three years of Christian teaching in Dr. Heron's family. She has made no profession of Christianity, but knows the truth and only wants the Spirit's application.

"The oldest of my girls is quite a help to me and will increase in helpfulness as she grows older. She teaches the five little ones what I have taught her, and in this way not only learns to work, but also saves my time. We have an average of twenty women at our Sabbath service."

New Leaflets.—"A Transferred Gift," price two cents each; 15 cents per dozen.

"Wages," two cents each; 15 cents per dozen.

New Auxiliaries.

Osborne Presbyterial Society,	of Kansas.
Phillipsburg,	Kansas, W. M. S.
Oberlin,	" " "
Scandia,	" " "
WaKeeney,	" Band.
Mount Vernon, Mo.,	W. M. S.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from November 1, 1889.

[PRESBYTERIES IN SMALL CAPITALS.]

Baltimore.—Ashland, 16; Baltimore, Boundary Ave., 68.27; Brown Mem., 100, Mrs. E. P. S. Jones Bd., 100; Central, 100; 1st, 640, S. S., 125, Girls' Aux., 25; 2d, 43, Mrs. J. B. M. Bristow, 88, S. S., 28.91; 12th, 40; Lafayette Sq., 38.50; Waverly, 30; Bel Air, 8; Deer Creek Harmony, 21.40; Ellicott City, 63.65, Rose of Sharon Bd., 55; Emmittsburg, 13.50; Govanstown, 12; Hagerstown, 28; Lonaconing, 50, Highland Bd., 75; Taneytown, 50.50, Bd., 3.50; Mrs. J. B. M. Bristow, *special*, 60, 1,883.23

Cincinnati.—Avondale, 30, S. S., 20; Cincinnati, 7th, 20; Clifton, 41; Mt. Auburn, 13; Walnut Hills, 150; Westminster, 80; Delhi, 10; Glendale, 16; Lebanon, 25; Madisonville, 3; Mohawk, 6.50; Morrow, 18.46; Wyoming, 18.80, 451.76

Cleveland.—Ashtabula, 26; Cleveland, 2d, 175; North Ch., 21.38, Forget-me-not Bd., 28; Willson Ave., 4; Painesville, Lake Erie Sem., 30, 284.38

Columbus.—Blendon, 11; Columbus, 1st, 16; 2d, 21.70, Mrs. Wm. G. Dunn, 45, Y. L. B., 40; Broad St., 75, King's Builders, 10, Mrs. Little's Bd., 4.71; Fifth Ave., 21.75; Westminster, 8.50; London, 13, Finley Bd., 12.50, Golden Rule Bd., 12.50, 291.66

Dayton.—Bellbrook, 10; Dayton, 1st, Y. L. B., 25; Dayton, 4th, 30; Franklin, 23.25; Greenville, 25; Piqua, 17, S. S., 32; Seven Mile, 6; Springfield, 1st, 60; Springfield, 2d, 25; Troy, 25; Xenia, S. S., 20.07, 298.32

[Holston.—(Omitted in Nov. *W. W.*) Greenville, 15; Jonesboro', 11.30; Mt. Bethel, 12, Bd., 5; Salem, 10.70, Y. L. C., 3.77, Helpers, 4.08, King's Children, 16.15; Timber Ridge, 2, 80.00]

Jersey City.—Hoboken, 1st, 27; Jersey City, 2d, 15; Jersey City, Bergen, 1st, 75, Steady Gleaners, 10; Jersey City, Westminster, 15; Passaic, 61; Paterson, 1st, 50; Rutherford, 30.95; Tenafly, 51.07, 335.02

LACKAWANNA.—Brooklyn, 4.24
MAHONING.—Massillon, 10; North Benton, 14, Y. L. B., 23; Poland, 24.14, Cheerful Workers, 1.51; Salem, 40; Youngstown, 75, 187.65
MARION.—Berlin, 9; Delaware, 42, Y. P. S., 75, Gleaners, 10; Marion, 38, Y. P. S., 9; Marysville, 28; Mt. Gilead, 18, Y. P. S., 1; Trenton, 22; West Berlin, 8, 260.00
MONMOUTH.—Beverly, Mrs. Conn, 10.50; Burlington, East, S. S., 26; Eatontown Bd., 30, 66.50
MORRIS AND ORANGE.—Boonton, 46.47; Dover, 31.50; E. Orange, 1st, *special*, 150, Willing Workers, 40; Hanover, 75; Madison, 29; Orange, 1st, 100; Orange, Central, 140; South Orange, 110.75; Summit, Central, 75, 797.72
NEWARK.—Bloomfield, 1st, 112.50; Bloomfield, Westm'r, 112.50; Caldwell, 67.05; Montclair, 1st, 200, Y. L. B., 50, Sunbeams, 138.11; Newark, 3d, 33.30; Calvary, S. S., 25, Girls' Bd., 15; Central, 50; High St., 45, Fanny Meeker Bd., 20; Park Ave., 100; Roseville, 75; So. Park, 212.53, 1,255.99
WEST JERSEY.—Bridgeton, 1st, 34; Bridgeton, West St., 30; Cedarville, two churches, 17, 1st Ch., S. S., 37.50; May's Landing, 14.85, 133.35
WESTMINSTER.—Mt. Nebo, 7.00
WEST VIRGINIA.—Grafton, 7.50, Hervey Bd.. 8; Ravenswood, 7, 22.50
LEGACY.—Estate of Miss Margaret S. Purviance, Baltimore, Md., 317.78
MISCELLANEOUS.—N. Brighton, Pa., Mrs. M. E. Palmer, 10; Phila., Mrs. E. L. Linnard, 50; San Francisco, Cal., a friend, 2.50; Wyandot, O., Mrs. E. C. Junkin, 2; Balance from New Jersey Synodical meeting, 19.20; Interest on investments, 170.52, 254.22

Total for November, 1889, $6,851.32
Total since May 1, 1889, $27,204.64

Boxes have been sent by Fred Coan Band, Yellow Springs, O., to Rev. F. Coan, Oroomiah, Persia, and by Emily Band, Fourth Church, Trenton, N. J., to Mrs. Holcomb, Jhansi, India.

MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 2, 1889. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Nov. 20, 1889.

ABERDEEN.—Aberdeen, 35.00
CHICAGO.—Chicago, 1st, Workers in the Vineyard, 50; 2d, 119.75, Mr. Hobart C. Taylor, 100; 3d, 10, Boys' Band, 7.50; 6th, 35.82; Belden Ave., Gleaners, 30; Fullerton Ave., 65.25; Reunion Ch., 11; Dupage, 15; Evanston, 64.42, Y. L. S., 50; Highland Park, 5; Hyde Park, 119, Y. L. S., 17; Lake Forest, 74, S. S., 25, Steady Streams, 6.62, Birthday Off., 9.58; Peotone, 17.35, S. S., 8.65; South Chicago, Coral Workers, 10; South Evanston, 5; River Forest, 5, 860.94
CHIPPEWA.—Hudson, 9.58
DETROIT.—Detroit, Westminster Ch., Y. L. S., 18; Milford, 41.30, Y. L. S., 7; Ypsilanti, 65, 131.30
FREEPORT.—Freeport, 3d, German Ch., 10.00
HURON.—Clyde, 2.50; Fostoria, 10.70; Fremont, 25, Doolittle Band, 6.25; Milan, 4.50; Olena, 3; Sandusky, 10; Tiffin, 11.25, 73.20
INDIANAPOLIS.—Indianapolis, 2d, Mr. Wm. S. Hubbard, 605.00
IOWA.—Burlington, 11.28; Mediapolis, 8, S. S. M. B., 13.67; Middletown, 10; ——, 1, 43.95
KALAMAZOO.—Cassopolis, 15; Constantine, 10; Kalamazoo, 1st, 35.39; Three Rivers, 5.70, Y. L. S., 5; White Pigeon, 3.50, 74.59
KEARNEY.—Kearney, 12.50
LIMA.—Ada, 38; Findlay, 25; Van Wert, 4.72, 67.72
MADISON.—Baraboo, 10; Prairie du Sac, 8, 18.00
MONTANA.—White Sulphur, 10.00
NEBRASKA CITY.—Auburn, 8.80; Bennett, 2; Humboldt, 10; Lincoln, 20.75, S. S., 22.40; 2d, 7.10; Nebraska City, 10; Palmyra Circle, 12.50; Plattsmouth, 8.88, S. S., 6.10; Seward, 4; Sterling, 5.25; Tecumseh, 25, 142.78
NIOBRARA.—Atkinson, 4.50
OMAHA.—Blair, 2.50; Lyons, 4.15; Omaha, 2d, 6.60; Ambler Place Ch., 2.50; Castellar St. Ch., 4.50; Westminster Ch., 12.75; Knox Ch., 4.50, 37.50
OTTAWA.—Mendota, 14.35; Plato Ch., 25; Rochelle, 25; Sandwich, 15; Waltham, 10, 89.35
PUEBLO.—Cañon City, 12; Colorado Springs, 1st, 250; Pueblo, 1st, 25, 287.00
RED RIVER.—Crookston, 4.40, Band, 4.50; Fisher, 4; Moorhead, 36.38, 49.28
ST. PAUL.—Hastings, 4.13; Minneapolis, Bethlehem Ch., Y. P. S. C. E., 7.75; 5th, 3.55; Westminster Ch., 113.20; St. Croix Falls, 14.58; St. Paul, Central Ch., 10, 153.21
SCHUYLER.—Appanoose, 27.50; Concordia Ch., 8; Hersman, 8.06; Monmouth, 22; Mt. Sterling, Cheerful Givers, 25; Wythe Ch., 10, 100.56
SPRINGFIELD.—Bates, 22.38; Irish Grove Ch., 24; Jacksonville, State St. Ch., 47, S. S., 22.84; Westminster Ch., 30.45; Lincoln, 13.75; Maroa, 4.62; Petersburgh, 4.40, S. S., 14.06; Springfield, 1st, 46.75, S. S., 50; 2d, 15; S. S., 50; 3d, 25; Unity Ch., 9.20; Virginia, 20.80, 400.25
UTAH.—Salt Lake City, 1st, 46.00
WINNEBAGO.—Oconto, 10; Wausau, 20, 30.00
MISCELLANEOUS.—Denison, Tex., Mrs. John Cameron, 10; La Grange, Tex., a friend, 10, 20.00

Total for month, $3,312.21
Previously acknowledged, 17,774.76

Total from April 20, $21,086.97

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Nov. 20, 1889. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1889.

BINGHAMTON.—Binghamton, 1st, 87.50; West, 25, Inasmuch Bd., 2, 114.50
BOSTON, MASS.—Boston, Columbus Ave., 4.80; Newburyport, 30; South Boston, 15; Windham, N. H., 4.72, 54.52
BROOKLYN.—1st, 13.06, P. Off., 76.28, Y. L. Miss. Bd., P. Off., 1.25; Greene Ave., 5.83; Lafayette Ave., 49.80; Memorial, 29.16; South 3d St., 66.58; Throop Ave., 33.16, Girls Bd., 45c.; Trinity, Y. L. Miss. Bd., 10; Westminster, 21.11, 306.68
CAYUGA.—Auburn, 1st, 25; 2d, P. Off., 16.21, 41.21
EBENEZER, KY.—Greenup, 5; Lexington, 2d, 25, Y. L. S., 25, Lucas Bd., 7.50; Maysville, 17.55, S. S., Bd., 4; Mt. Sterling, Y. P. Assn., 2.50; Paris, 18, 104.55
HUDSON.—Chester, 22.75; Good-Will Ch., 20; Hamptonburgh, 40; Monroe, 31, S. S., 21.38, 135.13
LOUISVILLE, KY.—Louisville, Central, 55; College St., 50; Warren Memorial, 50; Owensboro', Y. P. S., 25, 180.00
LYONS.—Clyde, 10, S. S. Miss. Soc., 14.50; Red Creek, 2, 26.50
NEW YORK.—Calvary, Y. P. S. C. E., 25; Central, 200; Fourth, Pansy Soc., 25; Fourth Ave., 62.50, Miss. Bd., 19.84; Harlem, 50; Phillips, 45; Seventh, Pansy Chain, 10; West, 150, 587.34
NIAGARA.—Barre Centre, P. Off., 4; Lockport, 1st, King's Guards, 7.10; 2d Ward, P. Off., 12.77, Cheerful Givers, 7, P. Off., 23c., King's Daughters, P. Off., 3; Somerset, 2, 36.10
NORTH RIVER.—Newburgh, 1st, 40; Rondout, Hearts and Hands for Jesus, 5, 45.00
ROCHESTER.—Webster, Earnest Workers, 18.50
SYRACUSE.—Baldwinsville, 25, Y. L. Miss. Cir., 25; Mexico, 29; Syracuse, 4th, Standard Bearers, 1st Div., 8.18, 87.18
MISCELLANEOUS.—East Bloomfield, 26.86; Leaflets, 49.81; Mite Boxes, 75c.; Mrs. Mary J. Worth, 4.40, 81.82

Total, $1,819.03
Total receipts from April 1, $17,872.02

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.
MRS. J. A. WELCH, *Asst. Treas.*,
38 West 34th St., N. Y. City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, to November 30, 1889.

CHEROKEE.—Ft. Gibson, Whatsoever Society, 5.00
KANSAS CITY.—Butler, W. M. S., 15.90; Clinton, Boys' M. L., for scholarship in Bangkok, Siam, 12.50; Kansas City, 1st Ch., W. M. S., for Christmas Gift to Boys' Orphanage at Seoul, Korea, 25; Kansas City, 5th Ch., W. M. S., 5.92; Knob Noster, W. M. S., 4, 63.32
OSBORNE.—Norton, W. M. S., 3, Y. L. M. B., 2; WaKeeney, Ch., W. M. S., 10.75, 15.75
OZARK.—Greenfield Presb. Ch., Daisy Chain Band, for Ralph Ready in Dr. Noyes' School, Canton, China, 25.00
PALMYRA.—Kirksville W. M. S., 8.16
ST. LOUIS.—St. Louis, Lafayette Park Ch., W. M. S., 47.20; St. Louis, Washington and Compton Ave. Ch., Ladies' Aid Society, 70; Mrs. S. H. Miller, for Lee Sing, in Dr. Corbett's School, China, 10, 127.20
TOPEKA.—Topeka, 1st Ch., S. S., 126.25, East End S. S., 5, Y. L. M. S., 18.75, 150.00

Total receipts for Foreign Fund during month, $394.43
Previously acknowledged, 1,752.82

Total receipts for Foreign Fund since April 1, '89, $2,147.25

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

INFORMATION CONSERVATION, INC.